

*A B R I E F E
summe of the
vwhole Bible.*

*A Christian instruction
for all persones younge
and old, to the vwhich
is annexed the ordi-
nary for all
degrees.*

*Translated out of Doutch
into Englyshe by Antho-
ny Scoloker.*

ROMANO. xv.

VVhat thinges soeuer are writ-
ten, are written for our learning.

*Imprinted at London by
Thomas Mar she.*

1568.

Cleorw: Hocumy^d
ans Ego book written

Thocerw, Wlloew and
mormid of cerd

The contentes of this Booke.

Firſte.

The prologue to the Reader.

A brefe ſomme of the Bible.

Threē thinges neceſſary for a man to
knowe.

The r. commaundementes of God,
goodly expounded.

The prier of the Lord, or the pater
noster expounded.

Instruction of Baptisme.

Instruction of Chrites supper.

Instruction fo; all estates or degrāes,
and firſt howe the ſpirituall Pre-
lates ought to uſe them ſelues a-
mongeſt the common people.

How the common people ought to be
haue them ſelues towardes the
Prelates.

How the worldly prelates as Empe-
rours, kyngs, princes, lordes, iuſti-
cers, and officers, ought to behauie
them ſelues in rulinge or goner-

A.ii. ning

The Table.

ning of their subiectes.

Howe subiectes ought to behauē thē
selues towardes the superiour po-
wers.

Howe parentes, as father and mo-
ther ought to behauē them selues
in ruling and brynging vp of their
chyldez.

Howe children ought to obey their
parentes or elders.

Howe the Lord & lady, maister & ma-
istres, ought to behauē them selues
towardes their seruauntes.

Howe seruauntes shall behauē them
selues towardes their lordes or la-
dies, maisters or maistresses.

Howe maried men ought to behauē
thē selues towardes their wiues.

Howe women ought to lyue with
their husbandes.

Of the state of matrimony in general

Of the state of virginitie.

Of the state of widowes.

Exhortatio to the riche of this wold.

Exhortatio

The Table.

Erhɔrtation to the poore.

Erhɔrtation to the handycraftes mā.

Erhɔrtation to religiouse or deuoute
persones.

Erhɔrtation to the marchaunt.

Erhɔrtation to the husbandman.

Erhɔrtation to souldiours or men of
warre.

Erhɔrtation to tolners or custumers.

Erhɔrtation to usurers.

Erhɔrtation to whozemongers and
fornicatours.

Erhɔrtation to dronkardes.

Erhɔrtation to all sinners generally.

Erhɔrtation to all men in generall.

Instruction how men ought to occus
pie & exercise them selues in their
dayly praiers; first, in the morning
when they ryse.

At night when they goe to bedde.

When men goe to their wōke.

When men are bound towardes any
journey.

When men come home againe or at

A. m. **t**heir

The Table.

their tourneis ende.

A praier for Emperour or kinges.

For all teachers of Gods woorde.

For them that are sickle.

For al women bound with the lordes
bandes.

For all men in generall.

For the citie or towne wherein a man
dwelleth.

For all the frutes of the earth.

Grace before meate,

Grace after meate,

Conclusion,



The prologue to the Reader.



Or as much as all health, welfare and prosperitie of man consisteth in the perfecte knowledge of God & man.
of him selfe, which knowledge every man may haboundantly finde in the moste holy and sacred scriptures, as in a right cleare mirroure, and moste perfecte glasse, in the whiche all men ought to delite & exercise them selues bothe daye and night, to the amendent of their liues, and to the edifyinge of their neighbours, chyldren, housholde or family.

Psalm. i.

And consideringe also, that there are many in these latter daies (God amende it) whiche saie that they are good Chistians, and in dede are nothing lesse. I haue therfore taken vpon me after my simple vnderstanding and learning (with the huinge

A. iiiii. God

The Prologue.

God through his moſte holy ſpirite,
might vouchſafe to augment, ſtreng-
then and encrease in me at all times)
to ſet forth and bringe to light a very
compendious iuſtruction , to the pre-
ſerrement augmenting and ſettyng
forth of the laude, prayſe, glorie and
knowledge of God , and also to the e-
dification , proſite, utiltie and amen-
dement cf all men : and especially to
the youth, whiche are of a reasonable
age and diſcretion . Whiche (as by
daily expeſee may be ſeenethrough
the negligence of their wicked and
vngodly parentes) doe ſo miserably &
piteouſly runne astraye , in all maner
of disorder, wantonnes, diſobedience,
lasciuiousnes and in all kynde of vn-

Chrifoft. godly liuyng . I ſaye vngodlye pa-
ſuper Ma rentes: For if they feared God in ve-
theū ho- ry dede, as faithfull Christians ought
meli.49. to doe , they woulde vndoubtedly gene-
August. ad patres their vnderlinges children, ſubiectes,
ad patres p. 20, xxij houſhōide or familie , farre an other
example,

The Prologue.

example, instruction and chastisement,
(euery one in his degrāe) soz to leade
a godly and Christian lyfe: walking
in the loue and feare of God. But
alas, many parentes (which is great-
ly to be lamented) knowe not them
selues (so farre is this myserable and
wretched worlde runne astraye, and
cleane out of course) wherein these
true Christianitie consisteth, or wher-
vpon it is grounded. Neither knowe
they any thyng at all what it is to be
a Christian. Howe is it then possible
that they shold instructe, teache, and
geue good example vnto other, when
they them selues doe not knowe the Mat. xij
mosse holsome doctrine, workes and
will of their maister and true guyde
John. l. Jesus Christe: Thinking them sel-
ues to be very perfecte Christians,
when they once haue received bap-
tisme: and doe not consider nor know
what Jesus saide vnto Nicodemus.
Except (saith he) a man be borne of
water

The Prologue.

John. iij. Water and of the spirite, he can not
vij. x. viij. come into the kingdome of God , by
Cit. iiij. these wordes might suche persones
learne to vnderstande that we maye
not only put oþ seke our trust in this
that we be only baptised in water, as
though we shold therby become ver-
ry Christians, without hauinge anye
respect vnto any other thinge beside.

Rom. vij. But we must alter and chaunge our
Col. iiij. iij. owne wicked and sinfull conuersatiō,
With a penitent and sozowfull harte
for our offences , amending our life,
and walking in the feare and loue of
God, according to the spirite of a sted-
Ephe. viij fast faith , bringing forþ the fruite s
of charitie towardes our neigbours,
With all lowlines and mekenes , ac-
cording to the voyce of our God and
true shepheheard Jesus Christe, in all
long sufferaunce, breaking our flesh-
ly lustes and desires. Oh but howe
farre are the moſte parte of vs , from
this fruitfull vertuous and most holy

Christia-

The Prologue.

Christianitie: Yea I dare well say, if
men may iudge the tree by the fruites Mat. xiij
(as Christe saith men may) that there
is a great multitude whiche beareth
the name after Christe, Christians,
which notwithstanding, doe farre ex-
ceede the Jewes, Turkes, Sarazens,
Heathen, and Paganis, in all kynde
of abhominable wickednes and vn-
godly living.

For the Sarazins, Turkes, and
Jewes, are a great deale moze care-
full and vse muche moze diligence in
obseruing of the lawe of their Idell
and seducer Mahumeth: then we are
in the obseruing of our Christen law.
The Jewes doe teache their children
as soone as they can speake, to rehear-
se and declare the lawe of Moises, eue
by roote or without the booke. But
we wretched catius are (truly to our
great rebuke and shame) suche negligi-
gent slouthfull and moste wretched
people, that we haue our Christen re-
ligion

The Prologue.

religion in no reputation or estimation, yea, we set in a maner nothing at all by it. Whiche holy and moste Christian religion, neverthelesse god the heauenly father through his only beloued sonne Jesus Christe full of grace and veritie, hath declared, published, and commaunded unto al me, none excepted, whiche thing also we Christians doe promyse, sweare, and aduowe in our baptisme, to obserue and kepe al the daies of our life. Now might meyne aske what haue wee sworne? and whereunto haue wee made our vowe and promise in baptisme, to thintent we might kepe the same, and lene as Christians ought to lue? I answeare, rede, serch, & ransake this little booke, diligently praying to God for his grace, to illuminate thine understanding, and I hope thou shalt be the better all the daies of thy life
(.)

A briefe summe of the vvhole Bible.

Of God.

In the holye wrytings of the Wyble, teache vs that there is one God almighty, that hath neither begynninge nor ending: whiche of his owne goodnes did create all thinges, of whoni all thinges proeade, and without whome there is nothing, whiche is righteous and mercifull, and whiche worketh all thinges in all after his will, of whome it may not be demaunded wherfore he doth this or that.

The creation of man.

Then that this very God did create Adam the first man, after his own Image and similitude, and did ordayne

Ex. xlvi.
and. viii.
Jere. x.
xviij.

and

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and appoynt him Lorde of al the crea-
tures in the earth.*



Sinne.

Sapt. ii. Roin. vi. **W**hich Adam by the envy of the Deuill, disobeying the commaundement of his maker, did first sinne, and brought sinne into this worlde, suchē and so great that we whiche be sprong of him after the fleshe, are subdued unto sinne, death, and damnatiō, brought vnder the yoke & tyranny of the Deuill.

Ephe. iij. Christ vvas promised.

Gene. iiiij. xvij. xvjij. **A**ND further that Christe Iesus was promySED of God the father, to be

of the whole Bible.

be a saviour to this Adam, Abraham, Isaac, Iacob, Dauid, and the other fathers: which should deliuer them from their sinnes and tyranny of the Devil, that with a quicke & living faith wolde beleue this promyse and trust of this Jesus Christ, hoping to haue this deliueraunce of and by him. And truely this promise is very ofte rehearsed in the bookeſ of the olde testament, yea, & the olde Testament is this promise: as it is called the newe, whiche teacheth that this promyse is fulfilled.

The Lawe.

AND that in the meane season whyle the fathers looked for saluation and deliueraunce promised, because mans nature is suche that he not onely can not, but also wil not confesse him selfe to be a sinner, and specially such a sinner that hath neade of the saving health promised, the Lawe was geuen wherthrough me might knowe sinne, and that they are sinners: whe they se that they do none of the thyngeſ, that the lawe biddeth or commaundeth them, with so glad & willing a mynde as God requireth, but rather against their

Exo. xix.
and. xx.

Rom. v.

A briefe summe

Deu. 27.
Gala. iii.
L. Cor. i.

Hebr. x.
John. i.

Luke. ix.

Gala. viii.
Ephe. i.
Rome. v.
Cor. iii.
Ephe. ii.
John. i.

their willes, without affection, and as though they were constrainyd with the feare of that hell whiche the lawe threatneth sayinge: cursed be he that maintayneth not all the wordes of this lawe to kepe them. And that this lawe was geuen to thintent that sinne and the malice of mens hartes beyng there by the better knownen, men shoulde the more seruently thyste after the comming of Christe: which shoud redeame them from their sinnes. As it was fygured vnto the Jewes by manye ceremonies, hostes and sacrifices, whiche were ordeined of God, not to the intent to take away sinnes, but to shewe and declare that he shoud be put away by saythe in the saluation promysed through Christe: and whiche nowe be put awaye by the comminge of that Christe, whiche is the very hoste of the father, that taketh away al sinne.

The comming of Christe.

Last of al by the bookeſ of y new teſtament, we are taught: that Christ which was promyſed and shadowed in the olde Testament, is ſent of the father, at ſuche tyme as he had determined with

of the whole Bible.

ned with him selfe , at suche tyme (I sayde) as ali wickednesse flourished. And that he was sent, not for any mās godly workes (for they all were sinners) but to the intent that he would truly shew the haboundaunt ryches of his grace, whiche he had promised.

The lambe of God.

In the newe testament therfore it is most evidently declared, that Jesus Christe the true Lābe & hoste , is come to the intent to reconcile vs to the Father, payng on the crosse the punishment due unto our sinnes: and to deliver vs from the bondage of the Devil (unto whom we served through sinne) and to make vs the sonnes of God, sith he hath geuen vs the true peace and tranquilitie of conscience, that we no longer doe feare the paynes of hell: whiche feare is put away by the fayth, confidence, and assuraunce; that the father geueth vs , drawynge vs unto his sonne. For that fayth is the gift of God wherby we belieue that Christ is come into this world to saue sinners: which is of so great pith, that they which haue it, desirē to perfourme all the duties of

B loue

A briefe summe.

loue to all men, after the example of
Christe.

The holy Ghost.

For faith once recevued, God geueth his holy ghoste, wherewith he tokēth and marketh al that beleue: whsch is the pledge and erneste that we shall surely posseſſe everlasting life, & that geueth witnes vnto our spirite, & graſſeth this faith in vs, y^e we be the sonnes of God: powringe therewith that loue in our hartes whiche Paule describeth and setteth out to the Corinthians. By that fayth and confidence in Christe, which by loue is mighty in operation, and that sheweth it selfe through the workes of loue, ſtering me therto but that (I say) we are iuftified: that is, by that faith, Christes father (which is become ours also through y^e Christe our brother) counteth vs for righteous and for his sonnes: imputinge not our ſinnes vnto vs through his grace.

Good workes.

To conclude, he came to the intent that wee beinge cleſed from oure wicked and abominable ſinne, & ſanctified vnto God the father: that is hal- lowed

**I. Cor. i.
and. v.**

Ephe. i.

**Ro. viii.
and. v.**

I. Cor. xiii.

Gala. v.

**Hebr. i.
y. Cor. i.
Eit. ii.**

of the whole Bible.

lowed vnto the vse of the father to exercise good workes, and forsakinge the workes of the fleshe, should freely serue in righteousnes and holines al our lfe long: through good workes whch God hath ordeined to thintent y we should walke in them, declaringe our selues thereby to be surely called vnto this grace, whch workes who so ever hath not, declareth that he hath no faith in Christ. Luke.10
Eph.1:10

Christe our maister.



*V*e to whome we must come and fol-
lowe him with a chereful hart, that
he may instruct & teach vs: for he is our Mat. xvi.
and. cruc.
John. 1:13

B.y, maister,

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Ephe. v. master, meke and humble of harte: he
t. Pet. ii. is oure example of whome we muste
Heb. iii. learene the rule of good living: further
t. Tim. iii. he is our p̄est, hie bishop and only me-
t. Job. viii. diatour, whch now sitteth on the right
Rom. vii. hand of god ȳ father, he is our aduocate
Heb. viii. and prayeth euer for vs: whch will vn-
doubtedly obteyne whatsoeuer we de-
sire, either of him or of his father in his
name: If we beleue that he wyll doe it:
t. Tim. i. for so hath he promised. Let vs therfore
Mat. x. not doubt, although we sometime
sinne, with a confidence to come vnto
him, and with a living and vndoubting
faith that we shall obteyne mercy. For
therfore came he, to thintent to saue
sinners, neither requireth he any thing
more of vs, then to come vnto him with-
out feare.

The Judgement.

This is that Christe Jesus, whiche
after he hath killed ȳ name of sinne
with the breth of his mouth, shall sitte
in his maiestie, and judge all men ge-
uing vnto euery one the wrokes of his
q. Cor. v. body accordinge to that he hath done,
t. Cor. v. whether it be good or bad: and that shal
Mat. xii. say vnto them that shalbe on his right
hande:

of the whole Bible.

hande. Come ye blessed chldren of my father, inherite you the kingdome prepared for you from the beginninge of the worlde: And vnto them that shall



be on his leste hande , departe from me ye cursed into euerlasting fire: whiche is prepared for the Deuill and his aun-gels. Then shall the ende come, and he shall deliuer vp the kyngdome to God the father. To thintent that we shold knowe this, by the goodnes of God, working by his holy spirite, are the hol-ly wrytings of the Bible geuen vs: that we shold knowe (I saye) and be,

Cez. v.

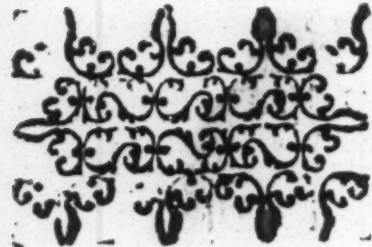
v. Pet. i.

B. Iij. Iue

Joh. xviij.
and. xx.

A briefe summe

Iene that there is one God , and Jesus
Christe whom he hath sent:and that in
believing we should haue euerlastinge
life through his name . An other foun-
dation then this can no man haue : and
1. Cor. viii. saint Paule desireth that he be holden
Gala. vii. a cursed that preacheth any other fayth
Bom. xi. and saluation , then onely by Jesus
Christe:yea although it were an Aun-
gell of heauen. For of him , and
through him , and for him are
all thinges , to whome with
the father and the holy
ghost, be honour &
glory for euer
more. Amē.
(. .)



A Christian instruction

**Three thinges are nedeful
and expedient for a man to knowe
to his saluation , after that he is
once come to lawfull or rea-
sonable age and vnder-
standing.**

First.

A man must knowe what he
ought to doe , and what he
ought to leauue , to the intente
that he may knowe whiche is
good , and doe the same : and that he also
may know which is euil , and leauue the
same . And this dor the x. commaunde-
mentes of God teache hym , called the
lawe geuen by Moyses ,

Secondly.

When a man doth once sele that he
of his own strength and power , is not
able to do or to leauue these things with-
out the helpe of God (for the fleshe as
it is written to the Romaynes , can not
fulfyll the Lawe) that he may knowe
where and by whome he may obteyn
B. iiiij. helpe

A Christian instruction

helpe, comforte, remedy and grace, for
to fulfill the lawe. For she must be all
fulfilled, so that there may not be one
iote or title vnfulfilled. And this tea-
cheth him the holy Christen belefe or
Crede. And finally, when a man per-
ceiueth his belief or faith (in whiche all
dependith and consisteth) to be to feble
and weake, that then he maye knowe
whereto, and by whome he may take his
refuge to be holpen and strengthened
therein.

And this teacheth him the prayer of
our Lorde Jesus Christe.

Exod. ix. **D**iscerning the before named firsste
article: saint Paule to the Romans
Rom. iij. in the third chapter, saith on this wise:
By the lawe (saith he) commeth but
the knowledge of sinne. Therfore be-
cause that no man should boсте & vaunt
him selfe of his vertue and holines but
rather with all humilitie, lowlines, &
mekenes, knowledge and cōfesse with
the Publicane, howe wretched, sinful,
and miserable he is. I doe therfore par-
ticularly declare and set before all mes
eyes: the x. commaundementes of our
Lorde

for all persones.

Lorde God almighty, geuen vnto Mois Anti.
quit.li.3.
cha.6.
ses in two Tables made of stone,
whereof that every table (as Iosephus
describeth) particularly conteineth ffeue
comaundermentes: In or by the whiche
two tables (as it were in a cleare mir-
rour or glasse) every man may moste
easely see, fele and perceiue, the whole
estate of his harte.

TH^E firſte comaunderment of the Ier.v.
firſt table, teacheth feare loue, faith
hope, and ſure confidence and truſte in
God aboue al thinges, & ſoundeth thus.

I am the Lorde thy God, which haue
brought thee out of the lande of Egipt
from the house of bondage, thou ſhalt
haue none other Goddes in my ſight. Exo.xx.
and.i viii.

That is, thou ſhalt onely praye in
ſpirite and veritie vnto God the crea-
tor, ruler and preſeruer of al thinges. Mat.xij.
Deut. vi
and. xx.
Thou ſhalt loue the ſame Lorde God
with all thy harte, with all thy ſoule,
with all thy mynde, w^t al thy ſtrength.
Thou ſhalt put thy truſt, faith, hope, &
confidence, in him onely. Thou ſhalt
loue him aboue al thinges. Thou ſhalt
feare him and ſerue him onely with al
thy

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thy harte, with all thy mynde &c.

Now, where as I do heare say, serue
him only, ye may not vnderstande but
that seruautes are bounde to serue
their maisters, and subiectes their su-
periour powers, with suche like with
all due reverence.

Against this commaundement.
Doe all they whiche put their trusse,
comforste, refuge, confidence, and moste
speciall succour and hope more in any
creatures (howe holy so euer they be)
then in god þe father almighty, through
his only and dereley beloued sonne Je-
sus Christe our lorde.

Reg. v.
Rom. i.

The seconde commaundement tea-
cheth an inwarde beholdinge of the
inuisible thinges of God (that is his e-
uerlasting power and godhead) by the
meditation, beholding and considering
of the visible thinges, made and crea-
ted by the infinite power of God, and
soundeth thus.

Thou shalt make thee no grauen
Image nor any similitude, neither of it
that is aboue in heauen, nor of it that is
beneath vpon the earth, nor of it that
is in

Exo. xx.
Leu. xvi.

for all persones.

is in the water vnder the earth , vvoor-
ship them not, nor serue them not : for
I the Lorde thy God am a gelous God
visiting the sinne of the fathers vpon
the children vnto the thirde and fourth
generation of them that hate me : And
doe mercy vpon manye thousandes :
that loue me and kepe my commaun-
dementes.

That is, the Lorde God forbiddeth
not the makinge of Images or simili-
tudes, so farre forth as they be not abu-
sed. But he doth forbide the Idolatry,
superstition and false religion whiche
these foolishe, brayneles, franticke and
mad people haue vsed, and yet in many
places (God amend it) do vse in runing
and gadding with them by the streates
bearing them on their shoulters , roa-
ringe and cryinge lyke madde people,
and lyke Turkes, Heathen, and Infi-
dels (whiche knowe not God in deede)
in setting them in their churches, hou-
ses, & els where in lighting of candels,
tapers, and kneling and crouching be-
fore them , in gilding and arraying of
them with veluet, silke. &c. suffering in
the meane season our euuen chrisien to
perishe

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Joh. v. perishe for colde and for lacke of succour. Saint John also reprehendeth them saying: Babes kepe your selues from Images or similitudes.

Likelwyse the Prophet Esay safeth.

Esa. xliij. God (sayeth he) is gelous, he wil geue his power to none other, neither his honour to the Gods.

Jerem. i. Against this commaundement.

and. vii. Do al they of whom the prophet Jeremiy wryteth in diuerse places, they (I saye) which forsake and leaue God and ronne here and there to Images, and similitudes made of stons, wodde, golde, **Sap. xliij** and syluer, for to obteine comforde, helpe, and remedy. Neither are they ashamed to speake with him ȳ is without soule, and to call for health unto him that hath no myghte, and call for life unto the dead.

Leut. xix **T**HE third commaundement teacheth **Ecc. xxiij.** to extolle, laude, prayse, and with all reverence to magnifie the moste bles-
Psal. 112 sed name of Goo and soundeth thus,
Hest. xliij **iij.** Thou shalt not take the name of the
Dan. ii. Lorde thy God in vaine. For the Lorde
and. iii. shall not holde him vngilty that taketh his name in vayne.

Dent. v.

Leut. 24

That

for all persones.

That is: Thou shalt in no wyse Lent. xii sweare nor curse, but thy saying shall Math. v. be yea, yea, and no, no. Feare a trimble Jacob. v. whē thou namest the same. And be not Psa. 74. 114. f. 15 ashamed to confess the same name before men, but laude, prayse, blesse and call upon the same moste holy name. If thou arte in daunger or in any nede, take your refuge to the same name of the almighty God, as to a moste sure ancker.

Against this commaundement.

Doe all they, which for a light matter, Dec. xxij doe name the same most holy name of Ex. xxvij God, curse, sweare, and blasphemē by I. Cor. vi the same, in sicknes or aduersitie. And they also, which attisbute, reken or accompt all honour vnto them selues.

Furthermore, al they that take God to witnesse in a false matter. And they whiche doe not stedfastly trust and beleue to be true all that which God hath spoken and taught. Or they which either doe heare or see the same most holy name despised and dishonoured, and doe not withstande the same to the bittermoste of their power. But to sweare in Hebr. viii a iust cause to Gods honour; and to the profit

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proffit of thy neighbour, being therefo
required by the iustice or officer, is not
forbidden here

Mat. xii.

1 Cor. x.

Rom. x.

Esa. lvii.

Exo. xx.

and. xxvij.

TH^E fourth commaundement fea-
cheth to have a quiet harte in God,
ceasing from all bodely labour, & soun-
deth thus.

iiiij

Remember the Sabbath daye that
thou sanctifie it. Sixe dayes shalt thou
labour and doe all thy vvorke: But the
seuenth day is the Sabbath of the Lordc
thy God.

That is, Cease from all bodely la-
bour and trauaile, and from sinne, and
doe good, restinge in God, hearing his
worde, & set rightheousnes before thine
eyes all the daies of thy life: suffering
him to worke thy health and saluation
through Jesus Christ, & rest in him.

Sir daies mayest thou labour and
doe al that thou hast to doe: But the se-
uenth day is the Sabbath of y lorde thy
God, in it thou shalte doe no maner of
worke: neither y nor thy sonne, nor thy
doughter, nor thy seruaunt, neither thy
cattel, neither yet the straunger that is a-
within thy gates. For in sixe daies the
lorde made heauen and earth, & the sea,

and

for all persones.

and al that in them is: and rested the se-
venth day. Wherefore the Lorde blessed
the seventh day and hallowed it.

Christ saide, it is lefull to do good on Mat. xvi.
the Sabbath daye. Therfore the sonne and. xiiij.
of man is Lorde euен of the Sabbath Ezay. lvij
day. The lord saith by his prophet: kepe
equitie and doe right. sc. Blessed is the
man that doth this, and the mans child
whiche kepeth the same. He that taketh
hede that he vnhallow not the Sabbath
(that is) if thou kepe thy selfe that thou
doe not euill for to vnhallowe the Sab-
both, but to fulfil my couenant (saith y
his lord) then shalt thou be called to y plea-
sant holy and gloriouſ Sabbath of the
lord where thou shalt be in honour, so
that thou do not after thine own Ima-
gination, neither seke thine own will,
nor speake thine owne wordes.

Let vs feare therefore (sayeth Saint Heb. xiiij.
Paule) least any man forsakinge the
promise of entering this rest, shoulde
seme at any time to haue ben disapoin-
ted. For to vs is declared the Gospell,
it is as well as to them. But it profited
the not them that they hearde the woord.
Because they that hearde it, coupled
it not

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It not with faithe. For we which haue
beliened, doe enter into this rest. &c that
is to say, into eternal life, which Christ
the Lorde of the Sabbath hath obteined
for vs.

Against this commaundement.

Do al they, which vpō the sonday, yea,
at all times when they can or may, doe
not heare Gods word, for to be taught
and instructed by the same. And they
whiche onely trusste vpon their owne
wyse dome. They whiche attribute their
good workes (in case they haue any) to
them selues: and not to God. Also they
whiche spende and consume their tyme,
vpon Sondayes and other dayes in
slouthfulnes, in dr̄inking dronke, in
vayn talke, in dicing, carding, gaming,
fighting, dauncing and suche like wic-
kednes abusing the daye and tyme: As
by exerience daily may be sene, at fay-
res, assemblies, bankettes and feastes,
where as men haue great delighte in
harpes, Rebeckes fiddels. Tabzettes
flutes, pipes, and much dr̄inking: but
the poore are litle remembred or regar-
ded. And spend & wast thus their tyme
in al disorder and vngodly living: whe-
as they

for all persons.

as they ought on such daies most of all
to heare Gods word, to distribute their
almes to the poore, to vsite the sicke, to
praye and thanke God, and to confess
and bewayle ther sinnes whiche they
all the weke before haue committed.



The fift commaundement teacheth Deu. xvi.
to be subiect and obedient vnto our Gene. ix.
elders, as Fathers and Mothers, and Eccl. i.
Superiour powers with all humilitie Tit. 15,
and lowlines, alwayes in the feare of
God and soundeth thus.

Honour thy father and thy mother, Mat. xv.,
that thy dayes may be long, in the lande
which the Lord thy God hath geuen the.

C That

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Eccl. viij. That is : Honour thy father and thy mother from the whole harte . and for-
get not the sorowfull trauayle that thy mother had with thee , remembre that thou wast borne thorowe them , & howe
canst thou recōpence them the thinges that they haue done for thee ? **Sainte**
Exhe. v. Paule sayeth : honour thy father and
Mii. xv. thy mother : that is the first commaun-
Mat. viij. dement that hath any promyse , that thou mayst be in good estate , and lyue long vpon the earth . By this commaun-
dement Christe teacheth vs not onely to haue our father and mother in reue-
rence , and to obey them , but also to mi-
Eccle. iiiij. nister unto their necessitie . The chil-
dren of wyl sedome are a congregatiōn
of the righteous , and their exercise is
obedience and loue .

Hear me your father (my deare chil-
dren) and do thereaſter , that ye may be
safe . For the Lord wyl haue the father
honoured of the children , & loke what a
mother commaundeth her children to
do , he wll haue it kept . Who so honou-
reth his Father , shall haue ioye of his
owne children : And whan he maketh
his prayer he shalbe heard . He that ho-
noureth

for all persones.

noureth his father , shall haue a longe lyfe : and he that is obedient to the Lordes sake , his mother shall haue ioye of him . He that feareth the lord , honoureteth his father and mother , and doth them service as it were to the lord him selfe . Honour th: father , in deede , in woord , and in all pacience that thou mayest haue his blessing . For the blessing of the father buyldeþ the houses of the child:en : but the mothers curse roketh out the foundat:os . He that forsaketh his father shal come to shame : & he that defieth his mother is cursed of God . By sonne perfourme the woorkes with louing mekenes , so shalt thou be loued aboue other men , and shalt finde fauour in the sight of God . Honour the elders that haue care of soules , as pastoures , curates , p:restes , scholemaisters , declarers and preachers of Gods worde , yea thou shalt honour th: with double honour , that is , we ought not only to be obedient vnto their doctrine and learning , but we are also bounde to finde them bodily food , sustenaunce and all other necessaries .

The Scripture saith , thou shalt not Dent. 25
C. v. mosell Mat. x. 8

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Mit. x.

mosell the mouth of the ore that trea-
deth out the corne: And the labourer is
worthy of his rewarde.

Submit your selues also vnto the
I. Cor. 4.10. higher powers, as Emperour, kinges,
Hebr. xiiij. princes and rulers: and geue thē suchē
Rom. xiiij. tribute, tolle, custome and honoure as
is due to them: And in lyke case to thy
Lord or lady, maister or maistres, al-
wayes with the feare of God.

Eccles. iiij.

Against this commaundement.

Doe al they which are ashamed of their
elders in their pouertie & nede, or they
whiche angre them, vere them, curse
them, murmur, grudge, or are rebell
against them. Furthermore thi which
slander and blame the ministers of
Gods wordē.

I. Pet. iiiij.
Levi. xix.
Ecl. viij.
I. Tim. v.

Item all they whiche make any tu-
multe, dissention or debate against the
superiours, yea, although they were
wicked

ii. Re. viij.
Gen. iiiij.
Rom. xij.

They whiche syll not obey theſr
Maister and Maistres. They whiche
will not rye vp before a graye heade,
nor geue reverence vnto the aged.

The ſixte commaundement teacheth
peace, unitie and quietnes with e-
very

for all people.

very man whether it be frende or fo^r, *psa. xxxvii.*
and soundeth thus. *Hebr. xii.*

Thou shalt doe no murther.



Thou shal bear no rancour, enuy *i. Pet. v.*
or malice in thy harte : thou shalte not
chyde, fighte, mocke nor scorne with a-
ny man.

Thou shalt not backbite neither de- *Math. v.*
sire to be avenged. Will and wylle
them good that doe euill. Blesse them
that curse you. Be not hinderfull to
any man in woordre , thought , or dede,
that you maye bee perfecte children of
your father whiche is in heauen. For
he maketh the Sunne to ryse both on
C. lli. the

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the euyll and on the good, and sendeth his rayne on the iust and on the vnjust. He that loueth not his brother, abideth in death. Who soever hateth his brother, is a murtherer &c.

1. Pet. iij Against this commaundement.

Doe all they whiche auenge one euill with an other. Whiche are wroth and angry with their neighbours. Whiche threaten, pronoke, mocke, deride, or despise their Christian brother. Whiche vpbrayde their neighbours, caulinge their faultes in their fethe. Which for-
geue not their enemies, and praye not for them. Whiche chide, braule, fighte,

Lactan- and such lyke. And he that doth al these
tius de before named thinges, doth not onely

Vero cul- against this commaundement: but al-
zu.lib. vi so all they whiche doe not let, hynder,

cap.xi. correct, and to their power, punish these

Rom.xiii before named euils. This commaun-
dement is not transgressed by rulers
& iusticers, in that they vse the swarde

of iustice rightfully in punishing
of the wycked and in defen-

ding of the good.

(. . .)

The

for all persones.



The seuenth commaundement tea-
cheth shamefastnes, honestie and
chastitie, bothe in woordes, dædes and
thoughtes, and soundeth thus.

Thou shalt not committe adul-
tery.

That is: Kepe your ffe sences from Eph. viij
wantonnes, and from the workes of al ii. Et. iiiij
maner of vncleanes. Auoyde & eschue Ezecl. xvi
all excesse of deintie meates & drinke.
Eschewe also al idlenes, and the occa-
sions which may prouoke to wanton-
nes and vncleannes.

Christ saith, ye haue heard how it was
C. lxx. sayde

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Matt. v. sayde to them of olde tyme. Thou shalt not committe adultery: But I say unto you, that who soever loketh on a wife, lusting after her, hath committed adul-
l. Cor. vii. try with her already in his harte. And saint Paule saith: knowe ye not that your bodies ar the members of Chzist: shall I nowe take the members of Chziste and make them the members of an harlot: God forbydde. Doe ye not knowe that he that coupleth him selfe with an harlot is become one body: for they (saith hs) shalbe two in one fleshe. But he that is ioyned unto the lorde, is one spirite. Flye fornication: Euery sinne that a man doth, is without the body: but he that is a fornicatour, sinneneth against his owne body. Eyther knowe ye not that your bodies are the temple of the holy ghoſte: which dwel-
Hebr. xiiij. leth in you, whome ye haue of God. And howe that ye are not your owne, for you are derely bought. Therefore glorifie God in your bodies & spirites which are Gods. Let wedlocke be had in price in al pointes, and let the chambre be undefiled: for whorekepers and aduouterers God will iudge.

Against

for all persons.

Against this commaundement.

Doe all they which beside lawfull matrimony haue any carnall copulation, or commit any vnclemnes with unlike creatures against nature, and against the lawe of God. Suche as stirre, moue or prouoke other persones to lechery & vnclemnes, with songes, balletts, riddels, uncomly language, baudy words, gesture, countenaunce, feling and groping. They whiche doe not auyde or Exodus. viii. 1 eschewe all glotony, dronkennes, outrage, idlenes and all fleshly desires: for suche vices prouoke to all kynde of unchaste liuing. And vnder this commaundement is comprehended rauishing of women, whorehunting, baudy places, stewes, dishonest houses in a towne or Romans. i. 11 Citie: which are dennes of theues and robbers, to the destruction of mennes goddes, bodies, and soules. And they which committe these enormities and wickednesse are not only giltie herein Joshua. 7 but also all they which suffer them, and Genesis. xxxviii doe not perturbe, let or hynder them to their power.

The erght commaundement teacheth liberalitie, mildnes, and through a broken

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L Cor. iv. If broken sprite not to esteeme riches, and
Pro. xvi. soundeth thus.

Mat. v. xiii Thou halt not steale.

That is: Be hinderfull to no man, but further, helpe, counsell, parte and distribute gladly of all that whiche thou hast received more of God then other men, whether it be in worldly goodes and temporall substances, or in spirituall gistes, as learning, misedoine and good counsell. Yea giue to him that asketh, and from him that would borrow turne not thy face.

Christe saith: Steale not. Defraude or beguyle no man. If any man will sue thee at the lawe, and take thy coate fro thee, let him haue thy cloke also.

L Cor. vi. Paule also saith: now is there utterly a faulte amonge you, because ye go to lawe one with an other. Why rather suffer ye not wrong? why rather suffer ye not your selues to be robbed? Yea euen your selues doe wronge and robbe, and that the brethren.

Let him that did steale, steale no more: but lette him rather labour with his handes some good thinge, that he maye haue to giue to him that nedeth.

Against

for all persons.

Against this commaundement.

Doe all vsurers, and they that craftely defraude, deceiue, and beguyle their neighbour, whether it be priuily or apertly. And they which do pyll and poll other men of their godes, by false learning, processe, weight, measure, copne, ware or marchaundise. Also thei whiche kepe away or withholde the laboure of their cuen Christen, or deny the debte which is due. They which doe see their neighbour in nede, and wyll not helpe or succour him to their power.

They that doe not defende the losse of their neighbour to their power.

And in this commaundement is comprehended all strife, debate, and variance for filthy lucre sake. Finally, al that which in any wise may apertaine to auarice or couetousnes.

The nyne commaundement fes. Dan. xiiij cheth alwayes and euery where to be righteous, iust, true, and upright in wordes, without al doublenes of hart, and soundeth thus.

Dsa. viij. lxxij. lxviij. xvi. Hebri. xii. Pro. xxv.

Thou shalt beare no false witnes against thy neighbour.

That is: Auoyde all lies and speake alwayes

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alwayes the truthe without respect of
money, goodes, giftes, rewardes, mede,
dzeede, fauoure, frendship or hatred, al-
wayes with stedfastnes. Also fearing
no man, not regarding the losse of body

I. Pet. iiiij or goodes. Judge alwayes rightfully
w out exceptio of persones. Refraining

Mat. iiiij thy tongue from euill talke , and thy
lippes that they speake no guyle:esche-

Ephe. iiij wing euil, and doing good, ffor of every
idle worde that thou hast spoken , must
thou giue account at the day of iudgement . Let no filthy cōmunication pro-
ceade out of thy mouth, but that is good

Ephe. v. to edifie wthal. Let all bitternes, fier-
nesse, wrath, roaring and cursed spea-
king be put away from you. Let no fil-
thines,folish talking nor testing(which
are not comly) be once named amonge
you:but rather geuing of thankes.

Math. x. Against this commaundenent.

Doe all they which hyde, couer, cloke,
or doe not declare the truthe . Or they
which falsely do interprete or expound
Gods moste blessed woerde, turninge,
wrausting & wryting the same, to their
insatiable gredines, auarice and coue-
tousnes, and not to the honour of God,

for all persones.

nor to the edifyng and learninge of **Hapt. i.**
their neighbour. They whiche falsely **Eccle. v.**
doe lie in the lawe, before the justice or
els where. They that speake with two
tongues. They that boast them selues
in their euil, and other in their wicked-
nes. They that beare the fire in the one
hand & the water in the other hand, be-
ing double of hart, or wauering with al
wyndes, as traytors are wont to doe. **Eccle. vii.**

THIS tenth commaundement tea-
cheth to dispise al transitory things
& not to couet or desire the thing which
is thy neighbours, and soundeth thus.

Thou shalt not desire thy neigh-
bours house , nor his wyfe, nor his ser-
uaunt, nor his mayde, nor his Oxe, nor
his Asse , nor anye thinge that is thy
neighbours.

That is : Let your conuersation bee **Luke. xii.**
without coustousnes , and be content **Hebr. xij.**
with that ye haue already , and couet **Timo. vi.**
not that thing which an other doth pos-
sse, but hauing foode and raymet (not **Collo. iij.**
farther regarding transitory thinges)
seke, desire, and wylle for the thinges
whiche continue and endure for euer-
more.

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Mat. vij. etier more. What soever you would y
Mat. xij. men should doe to you, euen so doe to
them. To loue a mans neighbours as
him self is a greater thing then al burnt
offringes and sacrifices.

1. Tl. vi. Be not ouercome with lust, for y care
of this worlde, and the deceiptfulnes of
ryches choke the worlde. Godlynes is
great riches, if a man be content with
that he hath. For we brought nothinge
into the worlde, and it is a playne case,
that we shall carry nothing out. When
we haue foode and rayment let vs ther-
with be content. They that wil be riche
fall into temptation and snares, and
into manye noysome lustes, whiche
drowne men in perdition & destruction.
For couetousnes is the roote of all e-
uill, whiche whyle some lusted after,
they erred from the faith, and tangled
them selues with many sorowes.

Against this commaundement.

Doe al they whiche through an insatia-
ble couetous harte, not only doe steale
and robbe by force, violence or other-
wyse:but also they whiche with an in-
warde desier would do the same in case
it were possible to them, or that they
could

for all persones.

could bring it to passe. For our saufour Math. v.
Christe saith him selfe in the Gospel,
that not onely he whiche hath to doe
with an other mans wife, is an aduou-
terer : But also he whiche loketh on an
other mans wife(lusting after her) hath
committed aduoutry with her already in
his harte Thus than is this last com-
maundement of coueting and desiring Ecc. xii.
the full summe & conclusion of al the o-
ther beforenamed commaundmentes.

God saith, Deute. vi.

These wordes which I commaunde
thee this day, shalbe in thyne harte, and
thou shalte whet them on thy children,
and thou shalt take of them when thou
arte at home in thy house, and as thou
walkest by the way and whan thou li-
est downe, and whan thou ryscest vp : &
thou shalt binde them for a signe vpon
thine hande : and they shalbe papers of
remembraunce , betwene thine eyes, &
thou shalt wryte them vpon the po-
tes of thy house and vpon thy gates.

Take hede, and here al these wordes
whiche I commaunde thee that it may
go wel with thee: and with thy chldren
after thee for euer. See thou doe that
whiche

Deu. xii.

Den. vi.

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which is right in the sight of thy Lord,
that thou mayst prosper. Ye shall not
doe after all the thinges that seme good
in thine owne eyes: but what soever I
commaunde you, that do: & put noughe
thereto nor take ought ther e from. Cur-
sed be he that mainteineth not all the
Dan. 37. wordes of this lawe to doe them.



L.R. viij **T** Hese before named tenne com-
Lukc. x. maundementes did the Lorde God
Mat. xij. geue unto Moyses his seruaunte (as
we haue before declared) in twoo ta-
bles made of Stone. Wherof in the
firste is comprehended or conteyned
th

for all personnes.

the firste, chefeste and mooste prncipall
commaundemente, of the which Christ
speaketh, saying : Thou shalte loue the
lord thy God with all thy harte, with all
thy soule and with all thy mynde. This
chefe commaundement and samme of
the first table, comprehendeth in it ffe
other speciall commaundementes , in
the whiche we may knowe and learne,
what we ought to doe , and to leauue,
in that whiche concerneth or toucheth
God our heauenly father .

And in the seconde table is compre-
sed the seconde commaundement , lyke
vnto the first , that is to saye : Thou
shalt loue thy neyghboure as thy selfe.

That is What soever thou woldest Mat. v. 14
that other men sholde do to the, do euē
the same vnto them. This commaun-
dement comprehendeth also in it , fyue
other commaundementes, in the whiche
we may learn to know what we ought
to do, and to leauue, in that that concer- Rom. xiii.
neth or toucheth our euē Christen or
neighbour. So that in these two com-
maundementes are comprehended the
whole lawe and Prophete. And euer y
man may lightly perceue, that therin,

D. i. although

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(although the wordes are few) ar very
painly and perfectly declared, all kynde
of good workes and commaundemen-
tes, whiche in any wyse might be com-
maunded or geuen to any man , bathe
soz to leade a vertuous and Godly lyfe
towarde God, and also how to vse and
behaue our selues with our neighbour
both to liue and to die. And who soeuer
shall do his vttermost diligence to the
obseruacion and keping of the same, he
shall not nede to rest one houre in the
which he might say, what good works
micht I do, which micht be gratesfull,
pleasaunt and acceptable vnto God :
Neither let no man maruaile although
he fynd not here commaunded that we
shuld do any thig to our owne behoufe
but that we shoulde do it to the behoufe
of other, that is : Fyrst to God and af-
ter that to our neyghbour. So that al-
though (in maner of speakyng) a man
were blind yet notwithstanding may
he easelye heare, se, and sele that the ful-
filling of the lawe, doth consist in loue
and charitie . I meane not loue and
charitie towardes our selues, but to-
wards other. Wherby it may iustly be
sayde:

for all persons

sayde: He liueth best, that liueth to other. Agayne, he liueth worst, that lyueth to him selfe. And therefore maye ^{psal. xliii.} easly be spied how few there be whiche ^{psal. xliii.} liueth well and vertuously. To the ^{Rom. iii.} whiche the prophet David and S. Paul justly say: Ther is not one, that lyueth as he ought to lyue, no not one, accordyng as the before named tenne commaundementes do require.

Herc might a man aske.

What remedy then: Is ther no man that liueth as he ought to do: And it is written in the lawe: Cursed be euery man, whiche continueth not in al thin-^{Gala. iii.}
^{Deu. 27}ges that are written in the booke of the law, to do the. Who then can be saued: ^{Rom. xlii.} Rom. xlii.
shal we al be dampned: Heare the say-^{and. iii.} inge of. S. Paule, God (sayth he) hath compreheded all men vnder sinne and that by and through the law whiche geueth vs the knowledge of our synnes: so the intent that he should haue mercy on all men: And that through sayth in Iesu christ our redeamer By in and through whom, al that the carnal men were not able in the fulfyllynge of the lawe, is now all fulfylled and wholye ^{Ict. xliii.}
^{D. ii.} finished

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finished for vs, through his precious death. Vanquishinge, helle, sinne, deuell
and euerlasting death.

Concerninge the seconde article before rehearsed. S. Paule to the Galathians
in the thirde chapter sayth . The righ-
tuous lyueth by fayth.

Rom. x.

Then of necessite a man musse beleue if he will be founde rightruous before God. And for as muche as the same fayth or belefe must come through the hearyng of that whiche men ought to beleue: Gyue eare, learne and vnder stand in the instruction folowyng, cal led Simbolū Apostolorū, al the which a Christian is chefely bound to beleue. Whiche is deuyded into thre partes, eu en like by the same is acknowledged thre parsones, in one indissoluble God heade or destie,

John. v
Gen. i

The first part of the Christen faythe or beleife , maketh mencion of the first parson of the holy trinste, God the heauenly father, and soundeth thus.

Malac. vi
Ie. xxxvii

I beleue in God the father almighty maker of Heauen and earth.

That

for all parsons.



That is I know, thynke, and beleue
in my harte, that my God is in heauen
aboue, and in the earth beneth, and that
there is none other God, and all thynges
be thozowe him and in hym. He is
the maker and creatour of all creatou-
res what soever is in heauen and on
earth. The lord is my strength and
gloorie, and is become to me a fater
and a saviour. Almighty is his name.
Lord who is like vnto the amonge the
mighty that art so great in thy holines
fearfull and laudable, that shewest
wonders and regnest for euer and a-
Ero. xv
Heb. xii
Ephe. i
Heb. 4
D iii. bouer

A Christian instruction

Exo. xxxviii. boue? Lord ful of compassion and mercy, which art not lightly angry: but ha-
boundaunte in mercye and truth, and
Ephe. i. kepest mercy in store for thousandes, &
forgest wickednes, trespass & sinne
He hath electe or chosen vs to be hys
children through Jesus Christ. And
therfore we shall him only worship, &
Dea. vi. besides him none other God. Also we
Psal. vii. shall feare him as an almightye God:
Mat. xxii. And as a merciful father shal we loue
Jer. vii. him, with al our hart, with al our soule
Jacob. i. with all our power and mindes. And
upon him must stande all our hope.
For he is the father of lyght, of the
whiche all mankynd lyueth.

Where is there such a God as thou
art (o lorde) that pardonest wickednes
and forgesuest offences, and castest all
our sinnes into the bottome of the sea:

Thus good Lord.

I do vtterly renounce and forfiske
the fende of hel, all Idolatry interiour &
exteriour, al witchcraft, misbelefe & all
false doctrine which is not Gods word
I vtterly depart, fal & fle from al crea-
tures, whiche are in heauen aboue, or in
earth beneth, yea; and my selfe also as
of my

for all persones.

of my selfe. And do cleave vnto the on
ly i[n]visible and almighty, whiche is
without beginning and without en-
ding, whiche hath made all that is made,
and whiche ruleth all after his Godly
will and prouidence.

The secound part of the beleue is of Math. i.
Ezai. viii
the second parson of the holy trinitie,
God the sonne, God and manne Jesus
Christ our saviour, and soundeth thus

I beleue in Iesu Christ the only sōne
of God the father, our lord, which was
conceyued by the holyghost, bo[re]ne of
the virgin mary.

That is.

I beleue & knowlde wyth my hart
and confesse wyth my mouth, that the
same Jesu Christ whiche the Jewes put
to death, the very worde and sede whi-
che was promised to our forefathers,
Abrahām Isaac and Jacob, is the very
sonne of the living God, God and man
without whome, no man commeth to
God the father: neyther can be saued Joh. 14
by any thing that harte can thynke, or
mouth can speake, saue onely in and
through the same Jesus Christ, Lord
and saviour of all Christian men.

D.iii.

The

A Christian instruction

The whiche to my behoufe & necessites
was conceyued of the holy ghost aboue
all mens vnderstanding, and that with
out the worke of man and witho ut all
fleschly power , to the intent that he of
his owne mere mercy(for it so pleased
him) shoulde clese, purifye, and make
spirituall both my conception and the
conceptio of al men: which conceptiōn
is happened in sinne. I beleue that he
is borne to mine vse and behoufe of the
pure and vndefiled virgin mary, a son
of God being in God from the begin-
ning a signe of man, now becom man,
to the intent that he shoulde make vs
the children of God. Of a virgin, to the
intent that he should purify and clese
vs of our spots and sinnes.

Luk. 22. Mar. 28. Suffred vnder ponce pilate , crucified,
dead and buried. Descended into hell.

That is. I beleue that he suffred the
moost shamefull death and tormentes
of the crosse, and that for my transgres-
sion, iniquite and sinnes , destroyinge
therby al the tormentes of euerlasting
dampnacion, which I haue deserued .
Apoc. v. He suffred death , wherby he vanquis-
shed

for all parsones.

I hed and ouer came everlastyng death
and dampnaciō, to the intent that we, Eph. iii.
through hys death should obteyne imm.
mortalyte. He was buried, and descen- Roma. i.
ded into hell, to the intent that we Act. v.
(through baptism) shuld be buried with II. cor. xv
hym in death, and now walke in a new
spirituall lyfe. Heb. x.
That is. Psa. ciii.
II. cor. xv

The third daye he rose againe from
death. He ascended into heauen. He sit-
teth at the right hande of God the fa-
ther almighty. That is.

I beleue that he vpon the third day
(as a vanquisher of hell, denuell and de-
ath) rose againe for our righteousnes
geuing vs an example by the same his
resurrection, that we also shal ryse fro
death at the day of dome

He ascended into heauē, leadyng away
captiuite captiue: to the intente that he
should be a true aduocat and a faithful
mediatour, betwene God hys heauenly
father and vs wretched sinners. He sit-
teth at the right hande of God equall
with his father, ruling & hauing pow-
er ouer al thinges, both in heauen and
earth. In whose name al knæs muste
bow, both in heauen hell, and earth. Phil. ii.

From

A Christian instruction



Bbac. ii, From thens he shall come to Judge
Acto. i, the quicke and the deade,

Mat. 25 That is I beleue that the selfe same
Jesus Christ at the day of dome or iud-
gement (which day is onely knownen to
him) lyke as he ascended into heauen,
shal come again to iudge the quicke &
the dead. The quicke, that are al sayth-
full Christians : & the dead, that are al
wicked, vnfaythfull and dampned peo-
ple. And shal say to the faithful: Come
and. xx. c bether ye blessed of my father, inheret
Psa. vi. b the kingdom which is prepared for you
Mat. 7. b from the beginning of the worlde: but
Lub. 13. (alas)

for all parfones

(alas) to the dampned shal he saye. De, Ezra.xx.9
parte from ye cursed , into the euerla- Mat rbi
styng fyre, whiche is prepared for the i. Cor.v.
Deuell and his aungels.



The third part of the beleue of faith-
s of God the holyghost the thrid par-
son of the blessed trinitie, sanctifyinge
all thinges and soundeth thus.

I beleue in the holyghoste
The holy catholyke church. The com-
munion of saintes. The forgeuenes
of synnes.

That is I beleue that no man can at-
taine or come vnto God the father, thā
onely

A Christian instruction

onely by the woorke and meane of the
holynesse, who, with God the father
through Iesu Christ, is working and
giving life to al thing, without whom
nothing is living nor holy. Furthermore,
more I beleue that here vpon the earth
is a Christian catholike church or con-
gregacion of the faithfull, which is no-
thing els then a communion of the con-
gregacion or asseblyng together of the
faythfull Christians spirituallly in one
God, in one faith, and in one baptisme.
Of the whiche congregacion or assem-
bly, Christ is the head, which congrega-
cion also is governed and dailly encrea-
sed through the holynesse, through
by the administration of the holy sacra-
mentes and misteries distributed and
geuen to euery one by the handes of
the priests, administratours and prea-
chers of Gods word. Furthermore,
I also beleue that no man can be sa-
ued vnles he become a fellowmem-
ber of this congregacion: and that neither
Jew, Turke nor heretike can or may
be saued, vnles he firste be reconciled
Mat. xvi and made at one, in and with the same
holy assembly or congregacion. In the
which,

for all parsones

whiche, and nowher els, is forgesunes
of sinnes, for she hath receyued the
power of God to bynde and to lose.

This is the onely spowse of our Lorde
Jesus christ, whiche is not adorned with
glyttering shining, costely or transitory
thinges of this world, nether hauynge
dominiō nor bearing rule in richesses,
kingdōs, gold, or precious stones, but
is abiect, despised, persecuted, oppres-
sed and troubled, yea, in a maner who-
lve covered, hyd and disfigured with
bloude through martirdom of the re-
probate and vnfaythfull, whose surest
sygne or token to knowe her by is the
declaring and professing of the gospel,
both in word and dede.

The Resurrection of the body and ^{Eze. xxx} John.v.
the life euerlastinge.

That is I beleue also that there
shalbe a general resurrection or rising
againye of all men, whiche euer haue
done or euer shall be. So that thys cor-
ruptible and transitory flesh and body,
after that it shalbe dead, rotten and tur-
ned into earth, shall be restored unto
use: whiche life both of the soule & bo-
dy, I beleue stedfastly shal never ende.

To

A Chistian instruction



Che.ii.

To the blessed in euerlasting joy
And to damped in euerlastinge so-
rowe He that sinserely confesseth this
(saith S. Ignacius) and beleueth it, he
is happye.

**Luk. xiii
Mat. vii
Luk. xi b**

Concerning the third part and Arti-
cle before rehearsed, Christ in the gos-
pell techeth vs saying. Pray, that ye fa-
not into temptation .

Hauyng respect vnto the word of
him whych can not lye, let vs praye to be
God with the Father of the possesse mi-
yongman, saying: Lorde strengthen me
encreas

for all parsons.



ye encrease our fayth: for without the we
can do nothing, so wretched, so corrupt
so frayle is our nature yea (through
her owne loue so blynded, that of her
owne selfe, she can not will nor obeye
the commaundement of God, so farre
is our minde and inclinacion ronne a-
stray from the pristine or formor inno-
cence, in the transgressyng of the com-
maundementes of God, by our first fa-
ther Adam. So that in case we shoulde
be compelled to striue agaynst our enne-
mies the deuel, the worlde & our owne
fleshe (whiche standeth vs in hande to
do, so

A Christian instruction

do, so long as we are cladde with this mortal body) with our owne strength, with oute the assistance and helpe of God, we shuld by and euен at the first assault and sounde of the trumpet, cast both our weapon and shylde from vs, and wholie despayring, leauue our courage fall and yelde, and suffer oure selues to be ouercome in suche wise that they shoulde easely beare rule and haue dominian ouer vs. But the grace of
Mat. ix. God working in vs a perfect sayth and hope with the dedes of charitie is able ynough to worke all thynges in vs, which otherwise we shouldnot be able to fulfill. Now to the intent we lose not this faythe or belefe , and that the same decrease or diminish not in vs: but rather maye encrease , augment and ware frutefull, there is nothyng better, more profitable or necessarie, them to pray to God without ceasyng.
Luk. xi. For our lordes Iesus Christ sayth hym selfe: Seke and ye shall finde , knocke and it shalbe opened vnto you , praye and it shalbe geuen vnto you. But he that will praye to God with an eernest harte, must be thus disposed. First a man

for all parsones.

man must know his owne infirmities
and weakenes, & confess to haue nede
of helpe. For(as we reade) the sycke
onely neade of the phisician , and him
will he gladly helpe:lyke as the blessed
vrgine marye her selfe witnesseth in
her song, saying he hath filled the hun-
gry with all goodnes, and hath sent the
ryche awaie empty and boyde. What
auayleth it that thou prayest , when
thou doest not know and fele that thou
haest neve? Is it not to scorne and mock
with God: Iprocisy and fained prayer?
Thou wilt aske, how and in what ma-
ner shal we pray to God for to obteine
those thynges whiche are necessarie for
vs? Heare therfore , least perchaunce
thou pray for those thynges whiche are
not lawfull and mete , in the steade of
them whiche are moost necessarie and
proffytale for the. For thereby it oft
chaunceth that God doth not heare vs
as S. James sayth, because we aske a
misse . And as Paule sayth to the Ro-
manes: we our selues know not what
is moost necessary for vs to aske. And
therfore the most highest doctor and
master Iesus Christ(who best know-

C.l.

eth

A Christian instruction

eth what is profitable and necessarye
for our health and salvation) hath de-
scribed and taught vs a modis sure rule
how we shold and ought to pray.
Settyng God hys heauenlye Father
as a sure Marke before oure eyes, to
whom we shoulde lyft vp our hartes &
inwarde thoughtes, to hym (I saye) a-
bove in the highest, we that labour and
are laden with sinne, here in this vale
of teares. And he sayth, when thou
wilt pray, thou shalt pray thus.

Our father whiche art in heauen,
halloved be thy name.

Now is to be noted, as before suffi-
ciently is declared, that it is im-
possible to make an earnest, harty and
perfect prayer, except a man, first and
before all thynges, confesse his owne
faute and disease. And therfore I haue
set a briefe lamentacion and confession
before euery pition of the lordes pra-
yer, to the intent that the sinfull con-
science might therby be stirred & kynd-
led to make the more seruent and ear-
nest prayer vnto God, desyringe hys
helpe. And after that, the contente and
declaracion of the same, right goodlye
expounded

for all persons

expounded and opened to the honour
of God, and utilite and edification of
all men.

First vpon that poynte.

Our father vwhich art in heauen,

Confession.

O Mercifull euerlasting God, mooste
louing father, of whom all fatherly
mercy fauoure and goodnes commeth
and procedeth, both, in heauen & earth.
I pore miserable & wretched creature,
knowlege & confesse before thy father-
ly mercye, that I lyke the riottous son
haue dispised and not regarded all the
same thy fatherlye loue and trutte, and
haue shewed my selfe disobediente to-
wardes the : and haue not geuen eare
to thy moost blessed wordes and louyng
exhortacions , but haue followed the
voynce of straungers, and haue cleanned
more to the doctrine of menne, then to
thy commaundementes.

O bountuous louing God father of
vs all, who manifolde shewest thy be-
nifties, and doest destrubute and gyue
thy gyftes as well to the wicked as to
the good, yea, somtime more corporal-
ly to the wicked then to the good .

E.ii.

I know,

A Christian instruction

I knowledge and confess before thee,
that I haue not loued other men as my
brethren: nor reverenced them as thy
children: but in pride haue exalted my
selfe aboue my brother, despisinge, ha-
ting and enuying him, as the vnfaught-
full seruaunt did his fellowbretherne
Mat. 24 in the Gospell. And furthermore I con-
fesse(moost meke and louynge father):
that I haue fyft sought helpe and cou-
sel by the creatures here beneath vpon
earth, and not by the who art aboue in
the heauens euerlasting and almighty
and onelye canst and wilte helpe , as a
good father of vs all : I haue moost of
all set my thoughtes yea , (alas the
while) my whole harte, minde , truste
and all my desire vpon earthly, tem-
poral and transitory thinges, and haue
not lyfted the same vp vnto the whiche
art in heauen, lyke as I ought to haue
done: for the which I crye the mercye.

Prayer and confession.

O louynge father, thou hast of thyne
entier goodnes created vs vpon earth,
and for nothyng haft thou deiyuenered
vs from euerlastynge death, whiche ws
were

or all parsones.

were guilty and hadde deserved. O god
father we are not worthye to be thy
chylde; or we haue synned agaynste
thy righteousnes. Neuertheles by the
commaundement of thine only sonne,
we doo boldly say, our father. O thou ^{Psa. xvi}
saythfull father, what shall we gyue
the agayne, or wherewith shal we re-
compence the for thy grace Loue and
goodnes which thou through thy mer-
cy and singuler goodnes, haste gauen
vs power to be thy chylde and to be-
com heyses of thy kyngdome with thy
vere sonne Iesus Christ. Thou arte
truely our saythfull and trusty father,
for thou bearest vs lyke a most gentle
and kynde father his chylde in his ar-
mes, and thou ledest vs with thy right
ande, that we (although we sometime
through weakenes do stumbble) ar not ^{Psa. xvi}
altogether brουised and destroyed of
our enemyes. Thou doest preserue ^{zach a. 1}
and kepe vs lyks the apple of thyne
eyes, and he that toucheth vs (o father)
toucheth the. O mylde and lyberall fa-
ther, how richely hast thou endued thy
chylde, with the wholenesse meate
of thy Godly worde. For now do the ^{Psa. xvi}

C. iii. p. 28

A Christian instruction

poore sit downe, they eate and are fulled, and prayse the lord, with al them whiche after the morson of the holy ghost, seke the with all their harte.

Thou hast geuen that lyuinge water where with we may quentche and expell the dyre thurst wythout ceasyng: O father howe louingly and kyndelye doest thou call vs, through the mouthe

Esay. Ib of the prophet Esay, saying: All they that are thurstie, come to the waters, and ye that haue no mony, make hast, come buy that ye maye haue to eate. Come buy wste and mylke withoute money or money worth. Wherefore do ye laye out your money for the thyng that fedeth not, and spend your labour for the thing that satisfieth you not? But harken rather vnto me, & ye shall eate of the best, and your soule shal haue her pleasure in plentiousnes. Enclyne your eares and com vnto me, take heede, and your soule shall lyue. For

Act. viii. d. I will make an euerlasting couenant with you, euен the sure mercies promisid to David. Therfore most kinde **Eze. xxxviii. iii.** father, we confess and reuerence the like as childre do their fathers here vpon the

for all persones.

the earth. Thou dwellest in þeauens
with thy aungelles, who are not trou-
bled with the flesh: but (alas) we dwell
vpon this earth, in this miserie in all
trouble, aduersite and temptacion.

We ought also to be heauës separated
from all worldely and earthly spots or
wrincles, and a pure holys temple of
thy holy maiestie. Lyke thou haste pro-
mised. They shalbe my people, & I wil
be their God: and I will dwell with
the to the ende of the worlde. O moost
wise father, thou knowest our weakes-
nes and infirmitie, howe that in thy
heauy burthen of the fleshe, no man is
pure, no man is vngly (by or through
his owne strength) before that face. Al
our raigntuousnesses are as the clothes
stayed with the floure of a woman;
we fal euerychone as þe leave, for sure
simes carpe vs awaþ like the wind To Tren. b.
bring furth any thyng of our selues,
wherby we might become raigntuous,
we are not able. All our fathers (which
nowe are gone) haue sinned & are fal-
len from the: and are become vnpioff-
table, neyther was there one that dyd
good: But thou lord hast made vs raign-
tuous,

Ap. xxi.

Esai. 64

A Christian instruction

tuons , and clensed vs so that we are
heauens, and a kingdom wherin thou
sittest . And vnder thy fete hast thou
the earth to a fote stole so that we do al
together lye vnder thy myghte and
power with fleshe and bloude, not se-
king our owne lust and desire, but thy
wyll: not the thinges that are here in
this worlde, but in heauen , where thy

Ecl. xiii sonne Jesus Christ sitteth on the right
hande. The heauens and firmament
in their continual course are obedient
vnto the , and serueth vs also conti-
nually, geuing vs light and clearenes
into the worlde to the ease of all men:
as well the wicked as the good: by the
which thy great pitie, mercy and good-
nes is expressed and declared vnto all
the worlde. Most gentle father, graunt
that we maye so diligently serue thy
maiestie, and all menne for thy sake ,
both wicked and good, righteous and
unrighteous. And boldly declare and
pronounce without ceasing, (lyke as

Psal. 18 the heauens do) thy Godly honour be-
fore all men so that therby thy mighty
name maye be praysed and magnisched
for euermore. For we are created and
and

for all parsones

and made through thy goodnes, to thy Lactans
honour, to knowledge, confessie and
serue the,

Hallowed be thy name.

Confession.

O Heauenly father lorde God, whose
name is hallowed aboue all other
names everlastingly, & also called on
over me in baptisme. I confess before
the, that I (alas the while) haue not
magnisfed and worshipped the same
name as I ought to do. But haue arro-
gantly & presumptuously attributed
all honour vnto my selfe, and haue ex-
alted & boasted my selfe in my workes
and dedes & other thy giftes. Further-
more I haue also made thy name a
cloke to mine Idolatrie, tiranny, willi-
nes, knauerpe, also throug hypocritise
swearing cursing murmuring & raine
talking, greatly abusinge & dishonou-
ring the same: wherfore I cry y mercy.

Prayer and confession.

Thy name(o father)be hallowed and
magnisfed for euermore, for vnto
the apparteineth al laud & everlastyng
prayse, but vnto vs all shame and con-
fusion: for all that we are, that ar we
by

A Christian instruction

by and through thy mercy: and al what
we receyue , we receyue at thy milde
and liberall handes . So that no man
nedeth to boaste as though he had it of
him selfe. But thou openest thy hand
and fillest all creatures with thy bles-
singes. O moost gentle father , let vs
fall from our selues, wholy abiecting
and despayringe of oure dwone fleshe
& strength: so that we neyther trusse to
our selues nor yet to our good workes:
but that we maye fire or set our eyes

Pl. cxxii vpon the , lyke the seruaunt fireth or
setteth his eyes vpon his maister tyll
time that thou haue mercy on vs. For

Luk. xvi if it were not for thy mercy , we were
as Sodome and Gomorra . Therfore
thy name be sanctified and blessed fro
the rising of the sonne vnto the goynge
downe of the same . Graunt (o father)
that oure soule without ceasyng, and
all our strength without lothsonnes
or tediousnes, maye loue and prayse
the in worde and dede. And althoough
we did all those thinges which thou co-
maundest vs, shape in vs such a harte
that we yet may say that we are vnpro-
fitable seruautes. For if we have any
Rom. ix. things

for all parsons.

thyngē that god is it cometh from thy
grace. O father, take from vs all pride
and the loue of our selues, no more thē
we ought to do; and that we cralte not
our selues aboue other: But that we
(thinking and knowing that thou hast
gauen vs power and strength accor-
dynge to thy good will and pleasure)
with all humilitie and lowlynes, may
walke after thy Godly couenant and
will. That we may say with that prin-
cely p̄dphet David . . Not vnto vs (O
Lord) not vnto vs, but vnto thy name
gine the prayse, for thou art onely lord
both of heauen and earth.

Thy kingdom come.

Confession.

O Lorde God, I complayne, lament &
bewaile my misery vnto the that I
haue bene captiue (ah wretche y I am)
in that straunge land of babilon in the
lande of death, giveng my membris to
the seritude of sinne to striue against
thy holy kingdom. And although I ha-
ue forsaken the deuell and all his wor-
kes in baptisme: Yet all that notwithstanding,
I am become (wo vnto me)
unfaythfull, forsworne and haue fled

from

A Christian instruction
from the and ronne to thine enemies:
Have mercy on me.

Prayer and confession.

Ome(o lord)and make your dwel-
ling with vs, & let vs be attone with
the, so that we may remayne or conti-
new in the, and thou in vs. Louring fa-
ther, make our tre(which is barre and
nought) moyt to the intent that with
seruent loue, it may bryng furth ryte
pleasant and sauery frute.

O moost kynde father, graunt that we
duly and iustly may sanctify and make
holye the saboth daye, which thou with
all diligence hast commaunded vs.
Suffer all fleshly lustes and wicked de-
sires to cease in vs. And lyke as every
creature, both in heauē and earth doth
obeye the, and suffer them selues to be
ruled & gouerned of the. Euen so(most
gentle father)drawe and plucke out of
our hartes, al such thinges as seameth
good in our sight to the intent that thou
mayest rule vs, not after our, but after
thine owne will. For we knowe that
the wayes of man are not his, and that
it lieth not in man to stirre or lead his
wayes whether he lyseth. Thus good all
loarde,

for all parsones

Lord, graunt that we paciently & with
quiet harte may suffer thy hand whē
it toucheth vs, and suffer vs gladlye
and cherefullly to beare all suche thyn-
ges as it shall please the to laye vppon
vs, whether it be good fortune or euell
aduersite, sicknes, shame, stripes, yea,
and death also. And suffre our owne
nature so to rest, to be quiet and cease,
that the couet, seeke and desyre not
(through superfluitie and the desyre of
vengeaunce) to breake or transgresse
the holy sabbath daye.

Thy will be done in earth as it is in
heauen.

John. xii
Luk. xiiii

Prayer and confession.

O My Lorde God, to the I make my
mone and complaint that I haue fol-
lowed mine owne wil, to thy dishonor
and to my shame and haue resisted thy
most Godlye wil, for the whiche I am
very sorry.

Prayer and confession.

Before (o most best father) be not
myne but thy will fulfylled. Thy
will is done and fulfylled in heauen a-
mongest the Aungels, which without
all difficultie do according to thy will,
and

A Christian instruction

and treble and quake at thy beckynge.
The Sunne & Mone kepe their course
and never transgresse the same. Euen
so ought it to be with vs also: But we
wretched sinners are to frayle, and in
our nature we find nothing that is af-
ter thy Godly will, but against the and
thy moost holy Lawes: thus doth our
poysoned olde Adam kycke and Expus
according to his olde kynde. I graunte
in dede, that in the inward man we do
finde a delite and pleasure in thy lawe
but in our fleshly membris is an other
lawe, that is the lawe of the harte. And
therfore that we wolde, we do not: but
that thing that we wolde not, we doo.
Therefore (O moost louing and gentle
Father) gyue vs thy Lawe inwardlye
in vs, and write the same in our hartes
to the intent that we may feare and loue
the and walke in thy commaundemen-
tes. Crue vs a newe harte sending thy
spirite inwardly in vs, that he may kin-
dle vs so with thy loue, that we maye
loue the with al our harte, with al our
strength, aboue all thynges: & that we
maye loue our neyghbour for thy sake
in thankesfulnes, for the unspeakable
riches

'for all parsones'

riches whiche thou hast haboundauntly
poured vpon vs, euен as oure selues.

For he that hath loue, fulfilleth the
law and he that loueth not, resteth or
sticketh in the death. We ought of du-
tie to be people according to thy harte,
doing al thinges according to thy will:
but wher is there one such among vs:
And who can gyue vs a harte to feare
the and to kepe thy commaundementes
at all tymes, so that it maye happen or
chaunce well vnto vs and our childre:
O Lorde thou onelye arte he. Thus
(good Lorde) clense our hartes and the
hartes of our sede, that we with al our
strength, & with al our soule, may loue
the and lyue. Make vs whole, then are
we whole. Make vs blessed the are we
blessed: For thou art our laude & praise
Oh, how oft is our will contrary vnto
thy will, and agaynste thy lawes: she
hadde manye tymes rather or leuer
that there were no Lawe, nor no God,
nor no trueth. Oh, howe is oure harte
and vnderstandinge darkened, so and
in such wise that we can not se our sel-
nes: therfore (o lord haue mercy on vs psalm)
accordyng to thy great mercy, & shape

A Christian instruction

or create in vs a new hart, , and poure
thy perfect spirit in vs, so that no more
we, but rather thou liue in vs, and wo^r
ke all our workes according vnto thy
Godly will, to the intent that thy will
be done in earth as it is in heauen, in
the fleshe, as in the sprite, so that the
flesh do not stirre and rage against thy
trueth: neyther let it be subiecte vnto
the euill lustes, but let it be one spirit
with thy sprite: And let it haue a plea-
sure and displeasure, in that thing that
thou arte pleased and displeased with.

Gyue vs this day our dayly breade.
Confession.

Lub. x.
Deu. 8.

I can not deny, but must nedes know-
ledge & confesse, that I (alas the while,
good father) abhorring the liuing bread
of my soule , haue filled and fedde my
soule, with the drasse & chaffe of straung
and worldlye doctrine, lyke a swyne,
wherwith I am becom feble, impotent
and withered: for the whiche I am sorrye
and with all my hart crye the mercy.

Prayer and confession.

Thus louyng father and gener of
all consolacion) thou that fedest al flesh.
Gyue vs our dally bread. I meane that
bread

psalm.
xxv.

for all persones.

bread, by the whiche the soule of man is made alwey, giue vs that same at al tymes, to thintent that we wanting the same perishe not for hunger. Geue vs faithfull and learned preachers, that may fustly and due ly fede our soules, setting and bearinge before vs thyne onely sonne Iesus Christe, leaving al Treno, fables, drea mes, wayne & false doctrine, to the intent that we thy shæpe, be not slayne vpon thy holy mount in thy holy tabernacle. O louing father, opē our eares of vnderstandinge, to the intent that we may vnderstand, conceiue, trust and stedfastly beleue in thy holy word, and therby, borne a newe in a better life then we haue ledde hether to, may with Ze us Christe, as thy chyldren, be rescued of thee in thy Godly loue and fauour. Lorde of thy clemency mekenes and mercy, giue vs vnderstanding that we may proue þ spyrites whether they be of you or of some other: for the wicked and malignaunt sprys can sometime alter & chaunge him selfe into an i. Joh. 4. 14. Cor. xi. 13. Aungell of lyght. O Lorde drawe vs through thy mercy unto thy sonne Iesus Christe that we may fustly and per-

F fealy

A Christian instruction.

fealē receaue him in our hartes: for he
John, vi is the lyuing b̄eade, whiche descended
from heauen. Geue vs also(moste gen-
tle father) our bodily foode, after thy
Godly wil: Kayne, Sunshine and mete
weather for the fruites of thy fieldes in
due season, to thintent that we takynge
suffisētly of the same, may laude, p̄ais-
se and magnifie thee. O moste worthy
father, let vs not be sorrowfull and ca-
refull for those thinges that we shuld
eate and drinke, or wherwith we shuld
be cladde. Let vs cast all our care vpon
Math, vi thee, for thou carest for vs: & thou kno-
west before we aske of thee, what is ne-
cessary for vs, yea, many times thou ge-
uest it unto vs before we aske it. Gyue
vs not to great aboundaunce of riches,
least we be thereby occasioned to eralte
our selues against thee, and against our
neighbours, or that we forget not thy
great goodnes and mercy: neyther giue
vs so greate pouertie and nede that we
be constrainyd to begge bread; or to
steale, or prouoked to sweare and blas-
phemē thy holy name, through vnpa-
cient suffering. But gyue vs our dayly
 sustenaunce, nevertheles according to
thy

for all persons.

thy Godly wyll. We of dutye must diligently labour and woork, but vnto thare, as he that giveth the encrease, we shall cast all our care: For we are all in thy hande, and there is none that can resist thy Godly wyll. Thou (good father) geuest vnto vs, and haste power to take agayne front vs: If thou geuest then doest thou accordinge vnto thy merty: If thou takest, then doest thou according vnto thy righþousnes.

Job. ix.

Forgiue vs our trespasses as we forgiue them that trespassse against vs.

Eccle. 8
Mat. 18.
Mat. xi.

Confession.

O Heauenly fater, I haue bene hard-necked, stisnecked, and stubburne, against those whiche haue offended me: and haue not willingly remitted or forgeuen them their trespasses: but I haue much more accompted and esteemed the offence whiche they haue done against me, then that whiche I haue done against thy godly maiestie. I haue set þ sinne of my neighbour before, & myne behinde, & haue much soner spid a mote in my brothers eye, then a blocke in myne owne eye. By reason wherof, I

Luke. vi

F. g. haug

A Christian instruction

haue not hartely or duely (as I ought to haue done) desired that thou woldest forgiue me my sinnes, the whiche (alas wretch that I am) are inefable & innumerable. Wherefore I crye the mercy.

Prayer and Confession.

Mercie and gentle father, we are exceeding greatly in thy debte, and haue not, nor knowe not wherewith to paye thee. We knowe nothing better, then that we fall prostrate before thy fete, & cast vp our eyes towardes thee, & crye thee mercy, for thou art mercifull & the whole earth is full of thy mercy.

Pla. xxxij

We knowe that no man is holy nor saued by his owne workes onely, except thou haue mercy on him and forgive him his sinnes. Happy are they whose sinnes are forgiuen and couered. Happy is that man whose sinnes are not imputed or reckened vnto him.

O mercifull father if we goe not about to make our selues vngilty, faultles or inculpable, then shalt thou forgiue vs all our sinnes. And if we through or by confession, doe knowledge or discouer sinnes, then shalt thou thy selfe couere them, & cloke or hide our shame. In our spirite

psal. xxxj.

for all persones.

Spirite (O heauenly father) is great de-
ceit, he which without the brightnes of
thy godly light , we can neither see nor
knowe. We loue our selues, we seke
that that is ours , we feare aduersitie,
we loue not thee, we seke not y whiche
is thine, yea, not so muche as in corpo-
rall or bodily thynges. Therfore we do
see our dampnation wherein we are:
and there is none that can redenie or
deliver vs, except we call and cri vnto
thee out of the depth.

O father forgiue vs our trespasses,
through thy great mercy , lyke as a lo-
uinge father forgeneth his childe, for
thou hast promised it vnto vs, sayinge:
If the vngodly wyll turne away from
all his sinnes that he hathe done , and
kepe all my commaundementes , and
doe the thing that is equall and righete,
doubtles he shall liue and not die: For it. Pe.19.
I haue no pleasure in the death of a
sinner (saith the Lorde) but rather that Jere.19.
he conuerte and liue. Againe thou hast
committed fornication with many lo-
uers yet turne againe to me , and I
wyll receaue thee.

O moste kinde father , thinke vpon
F. iij. thy

A Christian instruction

thy promyses , haue mercye on vs, and
forgiue vs oure trespasses , as we for-
giue them that haue trespassed against
vs. O moste louing father, we confess
and graunt, that it lyeth not in our po-
Luke. vi. wer to forgive our ennemis, yea, & to
loue them as thou commaundest , so is
our nature poysaned & infected that it
is impossible for vs to doe it The loue
of our selues, whiche is the roote of all
sinne, seketh always that which is hers
& not that which is thine, or that which
is to thy honour, or that whiche is pro-
fitable to our neyghbaur. Thus (good
father) plante in vs the true brotherly
loue , that we (as thou haste done and
taught vs) may with all our hart loue
them, forgive them, and pray for them.

Merely I doe knowe (moste louinge
father) that , if we forgive not oure
neighbour thou shalt never forgive vs
our sinnes . Furthermore , I knowe
that no sacrifice or prayer is accepta-
ble or pleasant unto thee , as longe as
we reconcile not our selues with our
brother. Therefore geue vs grace that
we maye forgive our debtours , then
shalt thou also forgive vs our offences,
for

for all persones.

For thou arte kynde and full of mercy.
And thou art come downe from hea-
uen here vpon this earth for sinners
that repent and amende their life.



And let vs not be ledde into temp- Psal. xlii.
tation. But deliuer vs from cuyll. 3ach. i +
Amen. 1. Pet. v.

Confession.

O my lord God my heavenly father, I
haue ofte and many times (alas the
while) geuing place unto temptation.
Like an unfaithfull deputie or liuetes-
naunt, who through slouthfulnes & ne-
gligence , towardes his lordre) reijdeth
and giueth ouer his castle or buswarke.
F. iij. unto

A Christian instruction

vnto the enemies: Neither haue I ben
only satisfied with this miserable wret-
chednes of fragilitie & sinne, but haue
had a pleasure & delite thererin, in suche
maner that I haue willingly stirred,
moued and geuen my self ouer and de-
filed my selfe like a swine in the muddy
and filthy puddle & myre. And haue not
endenoured my selfe to that whiche is
everlasting and good. Forgeue (O fa-
ther) and helpe the feble and weake.

Prayer and Confession.

O most bounteous father, thou which
art a kinde and loving helper of all
them that feare thee, and call on thee in
nede: trouble and persecution. Beholde
and consider that our life is a strife and
continual warfare here in this world.
Our enemies cease not, the deuyl goeth
about like a roaring Lyon, seeking whō
he may devoure. The glōrious and flat-
tering worlde in like case, laugheth
vpon vs on euery side. And our owne
fleshe, and ghostly or inward enemy,
ceaseth never to spurre & striue against
the spirite, and that so vehemently, that
of euery necessitie we are compelled to
call vpon thee for helpe, ayde and com-
forte,

*John. viii.
i. Pii. v.*

for all persones.

forte, as to a faithfull father, who wyl
not suffer vs to be tempted aboue our i. Cor. viii
power, but shall faithfully helpe at our
right side, to the intent we should not
be ouercome of our enemies. O com-
forter and father of all consolation, co-
fort vs in all our aduersitie: for thou art
a father of all consolation & thou shalt
strengthen vs and make vs aliue, euen
in the middest of persecution. O Lorde
we desire not to be deluined from the
crosse, nor yet that thou take vs from
the worlde before that our houre come
whiche thou hast appointed. But delyuer
and make vs free from euil, and suf-
fer vs not to peryshe betwene our en-
emies: For if thou diddest not helpe
vs, our soule should immediatly dwell
in hell, and that fearefull Image of
death, should without ceasing torment
trouble and vere vs in everlasting dar-
kenes in the snares of hel. O thou spe-
ciall helper of all weake and troubled
creatures, if thou (according vnto thy
judgement) suffer vs to fall (for there is
no man which hath not sinned yet lyft
vs vp againe. And like as a mother li-
feth vp her childe that is fallen, euen so
delyuer

A Christian instruction

deliuer vs from al those thinges whiche
micht or maye be hyndersfull vnto vs.
O moste true father, thou kepest thy
couenant and promyse at all tymes
and euermore: We trust in theē, that
iske as thou once hast deliuered vs fro
all euill, through thy Sonne Iesus
Christe, thou shalt preserue & saue vs
through the effusion and sheddinge of
his holy and precious bloude, with the
whiche he hath sprincled and elensed vs
of all our sinne vpon the crosse.

Conclusion of the Lordes prayer
or Pater noster.

Lake. et. His prayer we sende vnto theē, O
almightie, everlasting God, heauen-
ly father, stedfastly trusting in thy bot-
tomlesse mercy and holy promises. For
thyne onely sonne our saviour Iesus
Christe, hath taught and commaunded
vs to pray, saying: Askē, and it shalbe
giuen vnto you, knocke, and it shalbe
opened vnto you. And what soever ȳ
askest, beleue: and it shall happen vnto
theē. What soever thou askest my fa-
ther in my name (saith Christe) he shal
give it theē. Therfore (O holy father)
we come vnto theē, in the name of thine
onely

John. 14

for all persones.

only sonne, not doubting but that thou
wilt heare vs : But, O Lorde, giue vs
our petition and request , not according
as it shall seme good in our sight, or ac-
cordinge to our wyll : But when thou
shalt thinke it fyne , and as thou wilt,
and by such meanes & wayes as shalbe
most agreeable to thy godly wil. Amen.

A briefe instruction of Baptisme.

Mat.6.
Math.10

There are three whiche beare re. i. John. b
corde in heauen : the father , the
woorde , and the holy ghost , and
these three are but one. Our lord Jesus
Christ saide vnto his disciples : Goe ye
your way into al the world , and preach
the Gospel vnto all creatures. Who so
beleueth and is baptised , shalbe sauued
but who so beleueth not , shalbe dain-
ned. When we then are baptised , we
receiuue a sure wytnes , that all we
whiche beleue in Christe , are washed
and clensed in the precious bloude of
that lambe , Jesus Christe our saviour
whiche was put to death . And the dip-
ping in the water signifieth vnto vs ,
that

A Christian instruction

that we are mortified of sinne , of our
owne wyll and of all fleshly desier, and
after this maner are we buried with
Ch;iste in the fonte . And that we are
lifred againe out of the fonte, signifieth
vnto vs, that we are risen from death,
that is, drawen out of all sinne whiche
mght bring vs to death, in a newe spi-
rituall lyfe. And also that after this te-
porall death, we shall ryse agayne into
euerlasting life. And vpon this we re-
ceane our names written in the rolle
of the Christian knyghtes of Christ, un-
der the standarde of the holy crosse , as
long as we lyue.

Prayer.

O Moste blessed foregoer and guyde of
the Christian people Jesus Christe,
who submitting and humbling thy self
vouchsafedst to be baptysed of John in
the Jordane , and werest not only bap-
tised in water, but also in bloud and in
the holy ghost, vouchsafe euens so to en-
cline, bowe and dispose our outward
lyfe, with our inwarde mynde, affectes
and desires, in the fulfilling of all righ-
tuousnes, so that we being now morti-
fied

for all persones.

fied and dead of the olde Adam through
thy holy witnesse of baptisme, by the
worke and operation of the holy ghost,
may alwayes haue our holy couenant
in remembraunce and before our eies,
the vowe or couenant (I saye) whiche
we haue taken vpon vs in baptisme, to
the intent that we maye as faithfull
champions, stryving against the world,
the deuill and the fleshe, vanquishe and
overcomie them with all other, whiche
might be noysome or hinderfull vnto
vs. Amen.

*A briefe Instruction of
Christes Supper, in the
which he geueth vs his
flesh and bloud.*

Saint Paule saith to the Corinthianas. *1. Cor. xi.*
That which I deliuered unto you, *Mat. xxv.*
received I of thz Lorde. *2d. Cor. xii.*
Luk. xxii.

For the Lord Iesus the same night
in þ whiche he was betrayed, toke bread
and gaue thankes, and brake it, and
sayde: Take ye, and eate ye, this is my
my bodye, whiche is broken for you.

This

A Christian instruction

This doe in the remembraunce of me.
After the same maner also he toke the
cuppe whē supper was done, and said:
This cuppe is the newe testament in
my bloud, this doe(as oft as you drinke
it)in the remembraunce of me. For as
ofte as ye shall eate of this bread and
drinke of this cuppe, ye shall shewe the
Lordes death vntil he come.

Therefore whosoever shall eate of
this bread, and drinke of this cuppe of
the Lord vñworthely, shalbe giltie of
I Cor.xiii the body and bloude of the Lord. But
let a man eramen him selfe, and so let
him eate of this bread, and drinke of
this cuppe. For he that eateth & drinke-
keth vñworthely, eateth and drinke-
keth his owne damnation, because he ma-
keth no difference of the Lordes body.
This hath the sonne of God first insti-
tuted unto vs, to the intent we shoulde
doe the same thing after hym, even vñ-
to the ende of the worlde, and that we
outwardly shoulde kepe, holde, and ex-
ercise our selues in this supper of tha-
kesgiving, hauing alwayes in remem-
braunce his inexpricable loue and bene-
fites shewed towardes vs: and leste vs

in a

for all persones.

in a Testament to a corroboration or
strengthening of our beliefe or faith.

Prayer.

O Most blessed and holy bloudsheader
(for al sinful creatures Jesus) Christ.
Illuminate so our eyes of the inwarde
sences or vnderstanding, so and in such
wise (I say) that we altogether through
one perfect knowledge, in one faithe, &
in one spirite, may so vse this misterie
and holy sacrament in the Christen co-
munion and receive the same in such
wise, euен as thou hast instituted it: to
the intent that we may come worthe-
ly to thy communion, and that we may
there so eate & drinke, and being assem-
bled in fervent charitie and brotherly
loue, ma> declare thy bitter death to
each other, and haue the same always
in our remembraunces, not doubting
but stedfastly beleuing and continuing
thereby vnto death, that thy helpe body
and moste precious bloud hath bene of-
fered ones for all vpon the tree of the
crosse, to a perfect attonement, remissio
and forgivenes of all our sinnes.

Further.

A Christian instruction

Furthermore, giue vs grace (O Lord)
that we and all men maye rightly and
justly knowe to what ende, and wher-
fore thou diddest institute and ordynge
this newe Testament, to the intent
that we through the same powerte
with a perfect beleue in the
same, may stedfastly cō-
tinue against our
ennemis.

Amen.

(. . .)

FINIS.



*Doctor. Edmund
and. H. Scott.*

THE ORDE-
nary for all faith-
full Christians, to
*leade a vertuous
and godly life here
in this vale of
mystery.*

Translated out of Doutch
into Englyshe by Antho-
ny Scoloker.

i. Corinth. vii.

*Let every one abide in the cal-
ling wherein he is called.*

Imprinted at London in
Flete streate, neare un-
to S. Dunstones
church by Tho-
mas Marsh.

Clodagh Garret
m̄ f̄is Ógá

h	3	8	1	2	3	4
2	3	3	5	12	23	22
4	5	6	5	12	23	28
8	9	A	5	12	23	28
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2	9	6	5	12	23	28
2	2	13	34	5	12	23
1	0	A	4	6	12	23
3	A	5	8	6	12	23
3	6	2	4	6	12	23
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2	2	4	2	6	12	23
1	3	5	6	6	12	23
1	3	6	6	6	12	23
1	3	6	6	6	12	23

To the Christian Reader.



Aule good Ch̄ristian Rea-
der, the first to Timothe
the second chapter, spea-
king of our great grand
mother Eue, (who after ^{1. Tim. 1})
that she was deceiued and subdued vnto
the trāsgression, brought forth death
vpon all her posterite) declareth that
to heale so great a wounde and to ap-
peare beautifullly in the eyes of the
mighty Lorde, whose deare sonne Je-
sus Ch̄riste sayde. Father, those that
thou hast giuen vnto me, I wyll that ^{Joh. xviii}
where I am they be also with me, that
they may see my glory. After the firsste
rument of a Ch̄ristian (the whiche is
faith) th̄e wayting virgins, ought to
be attendaunt and seruiceable vnto
him, that in this vale of mylery inten-
deth to leade a perfect life, loue, holines
and discretion. Under the whiche discre-
tion, as it may be gathered by the pro-
pertie of the Greeke terme in that pla-
ce, are comprised chastitie, tēperaunce, ^{Sopbra-}
modestie, sine.

G.y.

modestie, sine.

The ordinary

modestie and decent shamefastnes , be-
cause all these vertues are alwayes co-
herent and soyned together . And holli-
nes like as she requireth to sive from
all vice , so dothe she require the exer-
cise of all vertuous workes and doings
that proceade effectually from fasthe
through loue . That the name of hym
may be sanctified , who saide vnto his
father . I haue declared vnto them thy

John.xv name . And wyll declare it that the loue
wherewith thou hast loued me , may be
in them , and I in them Wherfore that
by loue , the duestie of all men from the
lowest to the highest may be knowen
from the one to the other : Reade ouer
this litle booke , that (walkyng in the
daungerous pathes of this exile)
thou mayest knowe howe to
bee trayned vnto the
mansion place pre-
pared vnto
the
righteous that never
shall haue
ende.

Firſt

for all degrees.

FIRST.

*Howe the spirituall Pre-
lates ought to vse them selues to-
wardes the common people.*



Ehold, I sende you forth Mat. x. 5 as shepe among wolues.

Goe ye your waye and Mat. x. 27 teache all nations , and baptise them in the name of the father, and of the sonne , & of the holy ghost. And teache them to kepe all thinges, what soever I haue commaūed you.

G.ij.

30

The ordinary

John. xv. b Ye haue not chosen me , but I haue
Colo. i. a chosen you, and ordeyned you , that ye
goe and bryng forth fruite.

John. xv. b And ye shall beare me witness , not
Act. i. a onely at Hierusalem, but also throught
and. ii. d. out the land of Iury, and Samaria , & to
the vttermost coastes of the earth.

Joh. xx. c Receyue the holy ghost . Whose sin-
nes soever ye remitte, they are remit-
ted vnto them , and whose sinnes soe-
uer ye reteine,they are reteyned.

Mat. x. Verely I saie vnto you,what soever
Mar. i. 8. ye shal bynde vpon earth, shalbe bound
also in heauen, & what soever ye lowse
vpon earth, shalbe also loused in heauē.

Act. xx. d Take hede vnto your selues, and to all
the flocke, amonge the whiche the holy
ghost hath set you to be bishops to feede
the congregation of God,which he hath
purchased with his own bloude.

Ephe. iiiij Jesus Christe whiche came down frō
heauen and is gone vp agayn aboue al
heauens,to fulfil al,hath set some to be
Apostles, some to be Prophetes , some
I. Cor. xij to be Euangelistes , some to be Shepe-
hardes and teachers, wherby the saints
might be coupled together throught co-
mon seruice,to the edfieng of the body
of

for all degrees.

of Christ. A bishop must be blameles. *1. Tim. 10.*
The husbande of one wyfe, sober, discrete,
Len. xii. manerly, harberous, apt to teach
Ezecl. 44. not giue to much wine, no fighter, not
giuen to filthy lucre, but gentle, abhorring
strife, abhorring couetousnes, and
one that ruleth his owne house honest-
ly, having obedient children with all
honestie. For if he can not rule his own
house, howe shall he care for the con-
gregation of God?

The seruant of the lord ought not
to strive, but to be gentle vnto every
Gal. vi. 1. man, apt to teach, one that can forbear
the euill, one that can with mekenes
enforce them that resist, if God at any
time will giue them repentaunce for to
knowe the truthe, and to turne agayne
from the snare of the deuill, whiche are
holden in prison of him at his will.

Preache the word, be fervent, be it in
2. Tim. 4. season or out of season, improve, re-
buke, exhorte with all long suffering
and doctrine. For the time will come
when they shall not suffer wholesome
doctrine, but after their owne lustes,
shall they (whose eares itch) get them
an heape of teachers, and shall turne
G. iiiij. their

The generall

their eares from the truthe, and shalbe
geuen vnto fables: But watche thou in
all thinges, suffer aduersitie, doe the
worke of a preacher of the Gospel, ful-
fill thine office vnto the vttermosse.

Pto. 27. See that thou knowe the numbre of
John. i. 1. thy cattel, and loke well to thy flockes.
Titu. i. b.

A Bishop must cleave fast vnto the
true woarde of doctrine, that he may be
able to exhorte with holsome learning,
and to imploye them that saye against it.

I. Pet. v. The Elders which are among you I
Act. v. c. exhort, whiche am also an Elder and a
Act. xx. d. witness of the affliction in Christe, and
partaker of the glory that shalbe ope-
ned. Fede Christes flocke whiche is a-
mong you, and take the ouersight of
them, not as though ye were compel-
led thereto but willingly, not for the de-
sire of filthy lucre, but of good mynde,
not as though ye were Lordes ouer the
Tit. ii. a. parishioners, but that ye be an exam-
ple to the flocke.

Mat. xxi. Who soever wilbe great among you
let him be your minister, & who soever
wil be chife, let him be your seruaunt.
Euen like as the sonne of man came,
not to be serued, but to doe service & to
geue

for all degrees.

geue his life to a redemptio for many.

Goe and preache the Gospel, saying. Mat. x.
The kingdome of heauen is at hande.
Heale the sicke, cleanse the Lepers, raise
the dead, cast out the Deuils. Frely ye
haue receiued, freely giue againe.

Who is nowe a faithfull seruaunte, Mat. 24.
and. 25.
whom his Lorde hath made ruler ouer
his houshalde, that he maye giue them
meate in due season? Blessed is that ser-
uaunt whom his lord (whā he cometh)
shal finde so doing. Verely I saye vnto
you, he shal set him ouer al his goodes. Apo. xvi
But and if the euil seruaunt shall saye
in his hart. Tush, it wll be long or my
lord come & begin to smite his felowes,
yea, and to eate & drinke with the dron-
ken; the same seruautes lord shall come
in a day whan he looketh not for him, &
in an houre that he is not ware of, and
shall he lye him in peces and giue hym
his rewarde with Hypocrites, where
shalbe wayling and gnashing of teeth.

I haue madē thee a watchman vnto þ Ezech. 33
house of Israell, that wher as thou
hearest any thinge out of my mouthe,
thou mayst warne them in my behalfe.

S&c that ye do thus in the feare of the 2. Pa. 19
Lorde,

The ordinary.

lord, and faithfully in a perfect hart, in
all causes that come vnto you from
your brethren (whch dwel in their Ci-
ties) betwene bloud & bloud, betwene
lawe and commaundement, betwene
statutes and ordenaunce, ye shall en-
forsme them that they sinne not against
the lorde, and so the wrath to come vp,
pon you and your brethren.

Luke. x. Possesse neither gold nor siluer. For
the labourer is worthy of his rewarde.
Go not from house to house: And into
what soever Cittie you entre, and they
receiue you, eate suche thinges as are
set before you.

Howe the common people
ought to vse and behauē them selues
towardes the spiritual Prelates.

1. Cor. viii. **L**et euery man this wise esteeme vs,
and. vi. a even for the ministers of Christe, &
Deut. 39 **I**stewardes of the secretes of God: Now
Iere. 34 is ther no more required of y stewards
then that they be founde faithfull.

Eccl. iiiij. Humble thy soule vnder the Elder,
and bowe downe thy head to a man of
worshippe.

Feare

for all degrees.

Feare the Lorde with all thy soule,
and honour his ministers, loue thy ma-
ker with all thy strengthe and for sake
not his seruaunts. Feare the lord with
all thy soule, and honour his prieifes.

Ecc. 7. v.
Deu. xij.
Nu. viij.
v and s.

The Elders that rule well, are woz-
thy of double honour , moste specially
they which labour in the wordz and in
teaching. For þ scripture saith. Thou
shalt not mosell the mouthe of the Dre
that treadeth out the corne. And the la-
bourer is worthy of his rewarde.

We beseke you brethre, that ye know i. Thes. v.
them which labour among you , & hane
the ouersight of you in the Lorde , and
gine you exhortation, that ye haue thē
the more in loue, for their wordes sake
and be at peace with them.

Remembre thē which haue the ouer-
sight of you, which haue declared unto
you the word of God. The end of whose
conuersation see that you loke vpō and
folowre their faith. Obey them, and sub-
mitte your selues unto them , for they
watche for your soules , euен as they
that must gine accomptes therfore.

Who goeth a warfare at any tyme i. Cor. ix.
upon his owne wages : Who planteth
a vine

The ordenary

a binyarde and eateth not of the frusse
thereof: Who feadeth a flocke, & eateth
Mo. xv. 9.
Gala. vi. not of the mylke of the flocke? If we
haue sown unto you spiritual things,
is it a great thing if we reape your bo-
dely things? But if other be partakers
of this power on you, wherfore are not
we rather? Knolle ye not that they
which labour in the temple, haue their
lusinge of the temple? And they that
wayke at the aulter, enioye the aulter.
Mat. x. 7. Cuen thus also hath the lord ordeined
that they which preach the Gospel shuld
lue of the Gospel.

2. par. 31. Ezechias comauanded the people that
dwelt at Hierusalem, that they shold
giae portions of their goodes unto the
priestes, that they might the more sted-
fastly endure in the lawe of the Lord.

Deu. 18. If a matter be to harde for thei in iud-
gement betwene Bloude and Bloude,
betwene Ple and Ple, betwene stroke
and stroke. Thou shalt ryse and goe to
the priestes, the Leuites, and to the
iudge which shalbe at that tyme, & shalt
askie of them, and they shall shewe thee
howe to iudge, and thou shalt doo ther-
after, as they saye unto thei. And if any
man

for all degrees.

man deale presumptuously, so that he
harkeneth not vnto the preastes (which
standeth to do seruice vnto the lord thy
God) or to the Judge, the same shal die.

¶ How the vvorlly and superiour
povvers, as Emperours, Kinges, Princes,
Judges, and Rulers, ought to liue
vvith their subiectes.

Heare (O ye kinges) & vnderstante. **D**ap. vi.

O learne ye that be Judges of the
endes of the earth, giue eare, ye y rule
the multitudes, & delite in much people **Rom. 13.**
For the power is giue you of the lord,
& the strength from the highest, whiche
shal trie your workes, and searche out
your imaginations, how that ye, being
officers of his kingdome, haue not exe-
cuted true iudgement haue not kepte
the lawe of righþousnes, nor walked
after the wyl of God.

A king shal not haue many horses, ne- **Deu. 17.**
ther shal he haue many wiues, Neither
shal he gather him siluer & gold to much
He shall not lift vp his harte aboue his
brethren & sha not turne aside from the
commaundementes of God, neither to
the right hande nor to the left hande.

Percy and faþfulnes pþeserve the
king,

The ordenary

king, & with louning kyndnes his seate
is holden vp.

Pro. xxix The feare of the king that faithfully
judgeth the poore, shall continue sure
for evermore.

Like as a roaring Lyon, and an hun-
gry Beare, euen so is an vngodly prince
over the poore people. Wher the prince
is without vnderstandinge, there is
great oppression and wrong. But if he
be such one as hateth couetousnes, he
shall long reigne.

Micah. ii. **Deu. 17.** **Jer. viii.** **Isa. 131.** Hearer, O ye heades of the house of
Jacob, and ye leaders of the house of Is-
rael. Should not ye knowe what were
laufull and right: but ye hate the good,
and loue the euil, ye plucke of mennes
skinnes, & the fleshe from their bones.

Jer. 23. **a. 6. 21. b. 10. d.** **Jach. viii.** **b. 8. viii. c.** Kepe equitie and rightheousnes, deliuer
the oppressed from the power of the vio-
lent, doe not greue nor oppresse the
straunger, the fatherlesse, nor the wy-
dowe, and shad no innocent bloud in
this place.

Isa. ii. a **Cla. 37. c** Be wyse nowe therefore (O ye
kynges) be warned ye that are Judges
of the earth. Serue the Lord with feare
and rejoyce before hym with reu-
rence

for all degrees.

rence. Bisce the sonne leasste the lorde
be angry, and so ye peryshe from the
right waye.

Set your affection vpon wisedome, Dap. i.a
3. Re, 3.a
ye that be iudges of the earth.

Make no labour to be made a Judge, Eccl. vii.
Job. ix. a
and.c.
excepte it so were that thou couldest
mightyly put downe wickednes.

Take hede ye iudges what ye do, for Luk. 19.
q, par. xix
ye execute not the iudgement of men,
but of the Lord. And he is with you in
iudgement. Therefore let the feare of
the Lorde be with you, and beware and
oe it, for with the Lord our God there
is no unrighteousnes nor respecte of
ersones, nor accepting of giftes.

In iudgement be mercifull vnto the Eccl. 4.6
atherles as a father, and be in steade of
n husband vnto their mother.

With true iudgement the king setteth Pro. x. a
p the land, but if he be a man that fa-
eth giftes, he turneth it upside down.

Be no accepter of persons, neither be Deu. 17.
elrious of giftes, for they make wyse
men blynde, and chaunge the wordes
of the righteous.

He that hath respect of persons in iud- Pro. 9.
gement, doth not wel, & why? He wyl
doe

The ordenary

do wrong, yes, euē for a pece of bread.

Pro. xxix. A wyse iudge wyl ordre his people
with discretion, and where a man of
vnderstanding beareth rule there go-
eth it well: As the iudge of the people
is him selfe, euē so are his officers,
and loke what maner of man the Ku-
ller of the Cittie is, such are they that
dwell therein.

Pro. 27. The vngodly taketh gifte out of the
Apo. xxviij. bosom to wrast hys waies of iudgement.

Deu. 17. Thou shalte not wrast the right of the
Exo. xxiiij. poore in his cause. Keepe thee farre from
Susan. 8. **Eccl. xc.** false matters. The innocent and righ-
tuous shalt thou not slea. Thou shal-
take no gifte, for gifte blynde euē
them that are sharpe of sight, and wras-
the rytuous causes.

Len. 24. Cursed is he that wrasteth the righ-
Esay. viii. tue of the widdowe. Who unto them tha-
Pro. 19. 8. are conning men to suppe out wyne,
Deu. 17. **Ezec. 14.** experete to set vp dronkennes. These
gtrue sentence with the vngodly for re-
wardes. but condemne the just cause of
the rytuous

Luk. xii. Who be unto you (O ye Judges) tha-
Mat. 23. make vnrtyuous lawes, and deuise
thinges whiche be to harde for to kee-
wher

For all degrees

Wher shozow the pore are oppresed on
every side , and the innocentes of my
people, are therwith robbed of iudg-
ment, the widowes may be your pray,
and that ye may robe the faterles.

If thou be made a ruler, pride not thy selfe therein, but be thou as one of the people.

Let him that ruleth be diligent,

Rom. xii

*How subiectes shall behauie
them selues towardes their superiours
and temporall rulers.*

The rulers of the people shalt thou not blaspheme.

Fear the lord and the kyng, and kepe no compayne with the slaundrous, for their destruction shall come sodenly.

Pray for kinges and rulers.

Warne the people that they submitt the selues vnto princes, & to the higher auctorite and to obey the officers.

Submit your selues vnto all manner ordenaunce of men for the lordes sake, whether it be vnto the kyng, as vnto the chefe head, or vnto rulers as

P. i.

vnto

The ordinary

vnto the that ar sent of him for the punishment of euell doers , but for the prayse of them that do well.

Rom. xiij. Let every soule submit hym selfe to the auctoritie of the higher powers.

Say. vi. For there is no power but of God.

L. viii. 8 b The powers that be are ordyned of God, so that who soever resisteth the power, resisteth the ordenaunce of God. And they that resist, shal receyue to the selues dampnacion.

For rulers are not to be feared for good workes, but for euell.

Ro. xiii. And the ruler beareth not the swerd for nought. For he is y minister of god a taker of vengeance to punish him y doth euel. Wherfor ye must nedes obey not onely for punishment, but also because of cōscience. For this cause must ye giue tribute also. For they are gods ministers, whch maintein y same deſce: Giue to every man therfore his due.

Ro. xiii. tie. Tribute to whom tribute belongeth. custome to whom custom is due, feare, to whom feare belongeth, **Ro.**

Mat. 22. c honour to whom honour perteyneth.

Mat. 7 d Giue vnto the Empereur that whch **Ro. xiii.** is the emperours. And giue vnto God that

for all degrees
that wþþch is Gods.

How parentes as father

and mother, ought to rule and bring vp
their Children in the feare of the lord.

Ecl. vii. 5

If thou haue sōnes, bring them vp in and 10 a
nurture & learning, & hold thē in awe
frō their youth vp. If thou haue daugh-
ters, kepe their body and shew not thy
selfe cherful toward them. Marye thy
daughter, and so shalt thou performe a
weyghtie matter, but gyue her to a
man of vnderstandinge.

Ecl. 30.

Pro. 13. C

De. vi. 1

Who so loueth his child holdeþ him
still vnder correctiō that he may haue
Joye of him afterwarde. He þ teacheth
his son, shal haue Joye of him & nedeth
not to be asshamed amōg his acquaítan-
tice. Who so eniformeth & teacheth his
son, greueth the enaemy, & before fren-
des þe may haue soy of him. If thou dy-
yet art þ as though thou wer not dead,
for thou hast left one behinf the þ is lik-
vnto þ. An vntamed horse wil be hard,
& a wanton child will be wilful. If thou
bring vp thy childe delicately, he shall
make the afrayd, and if thou play with
him, he shall bring þe to heauines.

P. 11. Laugh

The ordinary

Laugh not with him, least thou wepe
with him also, and least thy teeth be set
on edge at the last.

If thy daughter be wanton kepe her
strayghtlye, least she cause thine ene-
mies laugh the to scorne, and the who-
le cytie to geue the an euell reporte,
and so thou be faine to heare thy shame
of every man Thou shalt not hold thy
doughter to whoredom, that the lands
fall not to whordome, and ware full of
wickednes. If thy daughter be not
shamefast, hold her strayghtly least she
abuse her selfe thoroewe ouer much li-
bertie. Beware of al the dishonestie of
her eyes.

Deu. 23 There shalbe no whoze among the
Ma. 25. daughters of Isral, neyther whozekes-
Mic. 1. b per among the sonnes of Israell.
Eccl. 22.

A misnurtered sonne is the disho-
noure of the father. A folysch daughter
shalbe lytle regarded. And she that com-
meth to dishonestie, bringeth her fa-
ther in heauines.

A daughter that is past shame disho-
noureth both her father & her husband.

Colle. iii Ye fathers rate not your children,
least they be of a desp'rate mynde.

He

For all degrees

¶ He that spareth the rodde hateth his sonne, but who so loueth him, holdeth psal. 13. him euer in nurtour. Heb xii. b

¶ Ye fathers, prouoke not your chil- psal. 33. dren vnto wrath, but bring them vp in Eph. i. a the nurtour & information of the lord. pro. 23.

¶ Withholde not correction from thy and. xii. c childe soz if thou beatest him with the Eccl. 33. rodde: he shall not dye thereof. Thou smittest him with the rodde, but thou deluyerest his soule from hell.

¶ Let the elder men be sober, honest, Tit. ii. c discrete, sounde in the faith, in loue, in patience.

¶ Let the olde women shew them sel- Gen. iii. ues as it becometh holines, that they be no false accusers, not geue to much wine, that they teache honest thin- ges, that they enforme the yonge wo- men to be sober minded, to loue their husbandes, to loue their children, to be discrete, chast, huswifly, good, obedient vnto their husbandes, that the wordes of God be not euell spoken

¶ Let the yongmen
lykewise be
sober.

H. iii.

Hob

The ordinary
*How youth shall obey their
elders, honouring them in the feare
of the Lorde.*

Eph. 5 a *Y*chldren obey your elders in the
Col. iii. Lord, for that is right. Honour thy
Exod. xx father and thy mother, that is the first
commaudement that hath any promises,
that thou mayst prosper and lyue long
Titu. 2 a vpon earth. Let the yongmen be so-
l. Pet. ii berminded.

Eccl. viii. c *P*e yonger submit your selues vnto
and iii a the elder. Honour thy father from
thy whole harte, and forget not the so-
Tob. 3. 8 rowful trastile that thy mother had
with the. Rememb're that thou walt
Tob. iii borne thoro' them, and how e'ast thou
recompense them the things that they
haue done for the?

Holde thy mother in honour all the
dayes of thy lyfe. For thou oughtest to
rememb're what and howe great par-
reles she suffered for the in her wombe.

Pro. 13. *M*y sonne care and be wyse, so shall
thine hart prosper in the way. Let not
thine hart be gelous to follow sinners
but kepe the stille in the feare of the lord
all

for all degrees

all the day long.

Kepe no company wth wyne bifers
and riotours eaters of flesh, for suche Pro. 22,
as be dronkardes and riotours , shall
come to poverty, and he that is geue to
muche slepe , shall go with a ragged
coate. Gne eare vnto the father that
begatte the, and dispise not thy mother
whan she is olde.

The lord wil haue the father honoured of the children, and loke what a mother comaundeth hir children to do , he wil haue it kept. Who so honozeth hys father, his sinnes shalbe forgenen him
and he that honourerh his mother gathereth treasure together.

Who so honourerh his father shall haue ioy of his owne children, & whan he maketh his prayer , he shalbe hearde.

He that feareth the lord , honourerh his father and mother , and dath them seruice, as it were vnto the lorde hym selfe . Honour thy father in dede , in worde , and in all pacience , that thou mayest haue his blessing: for þ blessing of the father buldeth vp the house of the children, but the mothers curse, rateth out the soundacions,

P.111.

¶

Eccl. iiiii.
Exo. 20.
Deu. viii.

Gene. st.
and. 49.
Deu. 34.

The ordinary

My sonne make much of thy father
in his age, and greue him not as long
as he lyueth. And if his vnderstanding
fayle, haue pacience with him, and des-
pise him not in thy strength.

He that forlaketh hys father, shall
come to shame, and he that defieth hys
mother, is cursed of God.

Pro. xii. 10. He that hurteth his father, or shuf-
feth out his mother, is a shamefull and
an vnworthy sonne.

Levi. xix. Thou shalte ryse vp before a graye
hede, and shalt gyue reverence vnto
the aged.

Howe the master and mai- stres ought to vse them selues towar- des their seruauntes.

Pro. 29. 1. **H**E that dylcately bringesh vp his
seruaunt from a child, shall make
him his master at length.

Eccles. 7. c. Where as thy seruaunte worketh
truelye, entreat him not euell, nor the
hyzelyng that is faythfull vnto the.

Loue a discrete seruaunt as thyne
owne soule.

The fodder, the whippe and the bur-
then

for all degrees.

then, belongeth vnto the asse , meate,
correction & worke, vnto the seruaunt.

If thou let thy seruaunt laboure ,
thou shalt find rest, but if thou let him
go Idell, he shall seke libertie.

The yoke and the whip sow downe
the necke, but tame thou the euell ser-
uaunt with bandes and correction.

Set him to wozke, for that belongeth
vnto him and becommeth him well.

If he be not obedient, binde his fete,
but doe not so muche vnto him in any
wise, & without discretion do nothing.

If thou haue a faythfull seruaunt,
let him be vnto yas thine owne soule,
for in bloud haste thou gotten hym , if
thou entreatest him euell & kepest hym
hard, he will ronne awy from the.

Ye masters, do vnto your seruaunts Col.iii.
that which is just and equal, & knowe
that ye also haue a Master in Heauen.

Ye masters, put awaye your threas- Eph.6.9
teninges, and knewe that their God, is Col.3.3. d
your God also, neyther is there any res- Col.iii.c
pect of persons with him. Tobi. 118

We not as a lyon in thyne owne Deu.24.
house, destroying thy houshold folkes,
and oppressing the that are vnder the.

Who

The ordinary

Who soever worketh any thing for
the, immediatly geue him his hire, and
Levi. 19 **Cob. 14** loke that thy hyzed seruautes wages
Ect. 23.6 remayne not by the ouer night.
Ect. 24.c The workemans labour shal not bide
Ecc. 55 with the vnto the morning.

He that defraudeth the labourer of
his hyze, is a bloudsheader.

*How seruautes ought to be-
haue them selues in the seruice of their
masters or lordes. Dames or maistresses.*

Tim. vi.

Let as many seruautes, as are vnder the yoke, counte their masters worthy of al honor, y the name of god and his doctrine be not euel spoken of.

Ibidem.

He that they which haue beleuing masters, despise them not, for they ar Brethren, but rather do thē seruice, for so much as they ar beleuing and beloued and partakers of the benefyce.

Col. iii. c

Pc seruautes, be obedient vnto your bodily masters in all thinges, not wþt eye seruice, as menpleasers: but in singlenes of harte, fearing God.

What soever ye do, do it hartely euē

as

for all degrees.

as vnto the lord and not vnto men.

And be sure, that of the lord, ye shall i. Pe. 14 receate the reward of the inheritance,
for ye serue the lord Christ.

Ye seruauntes be obedient vnto your masters, & please them in all thynges not answering the again, neither be ye Tit.ii.8
Eph.i.8
Col.iii.8 pakers, but shew all good faithfulnes, that in all thinges ye may do worship vnto the doctrine of God our saviour. Ye seruautes obey your masters with all feare, not onely if they be good & curteous, but also though thei be froward:

For that is grace, if a man for conscience toward God endure grefe and suffre wrong. For what prayse is it if whan ye be buffeted for your faultes ye take it paciently: But if whan ye do well ye suffer wrong, and take it paciently, that is grace with God.

The duetie of maried men

to vvardes their vviues.

Depart not from a discrete and good Eccl.viii. woman that is fallen vnto the for thy portion in the feare of the lord. The gift of her honesty is aboue gold.

The ordenary

If thou haue a wife after thine owne
minde, for sake her not and committ not
thy selfe to the hatefull.

Ecl. ix. b

Use thy selfe to lyue joyfullye with
thy wife whō thou louest, al the dayes
Mat. 6. b of thy life (which is but bayne) that god
Pro. v. c hath geuen the vnder the sunne al the
dayes of thy vanitie, for that is the por-
cion in this lyfe of all thy labour and
trauayle that thou takest vnder the
sunne.

Eph. v. c

Gal. ii. c.

Tren. 3. .

1. Pet. 3. a

Ye husbandes loue your wifes, euen
as Christ loued the congregacion, and
gave him selfe for it to sanctifye it and
censed it in the fonteyne of water by
the word, to make it unto him selfe a
glorious congregacion, hauing no spot
nor wrinkle nor any suche thing but
it should be holy and without blame

So ought men al so to loue their wi-
ues, euen as their owne bodyes . He
that loueth his wife, loueth him selfe.

Mat. v. d

Who so ever putteth away his wyfe
(except it be for fornicaciō)causeth her
to breake matrimony.

And who souer marrieth her that is
devored, breaketh wedlocke.

1. Pet. 3. a

1. Ecl. 4.

Ye men dwell with your wifes ac-
cording

for all degrees.

cordynge vnto knowledge, geyng honour vnto the wife, as vnto the weaker vessell, and vnto them that are yeyznes with you of the grace of life, that your prayers be not let.

If any man make a bowe vnto the Lord, or sweare an oth, so that he bynd his soule, he shall not breake his word, but do all that is proceaded out of his mouth.

The duetie of maried women to vvardes their husbandes.

Et the women submit them selues Ephe. v. 22
Col. iii. 18 to their husbandes, as vnto the lord 1. Pet. 3. 6 For the husband is the wifes head, Cor. ix. 11 even as Christ also is the head of the congregacion and he is the saviour of his body.

Therefore as the congregacion is in subfection of Christ, lykewylle let the wyues be in subfection to their husbandes in all thynges,

Ye women be subject vnto youre husbandes, that euē they whiche beleue not the word, may without the words Eph. v. 6 e wonne by your conuersacion whan they

The ordenary

Col. iii. c they behold your conuersaſſō ſn ſeare.

2. Th. 2. Wholē apparell thal not be outward
With broyded heare, and hanging on o
golde, or in putting on of gorgious a
ray but let the inwarde manne of the
harte be vncorrupte with a meke and
quiet ſpirite whiche before God i
muchē ſet by.

For after thiſ maner in the old tyme
did the holy women whiche truſted in thiſ
Ge. xviii. ii God, tyer them ſelues, and were obe
dient vnto their hufbandes, even as gi
Hara obeyed Abrahā & called him lord.

T. Tim. 2 Let the women aray them ſelues in ho
comly apparell with shamefaſtneſſe and to
discrete behauour, not with broyde
heare, or gold or, Pearls, or costly aray
but with ſuch as it becommeth wom
that profelle Godlynes thoſowe goo
workeſ.

I. Cor. 13 Let your wiues kepe ſcience with
Eph. v. c al ſubiection. Suffer not a woman to
teache nor to haue auſtoritie ouer th
Gen. iii. man, but for to be in ſcience.

For Adam was firſt formed, and th
Ene. Adam alſo was not deceaued, bu
the wooman was deceaued, and hat
brought in the transgression.

Notwithſt

for all degrees

Notwithstanding thosowe bearing of
children she shalbe saued , if she conti-
new in faith, and in loue and in sancti-
fying , with discretion.

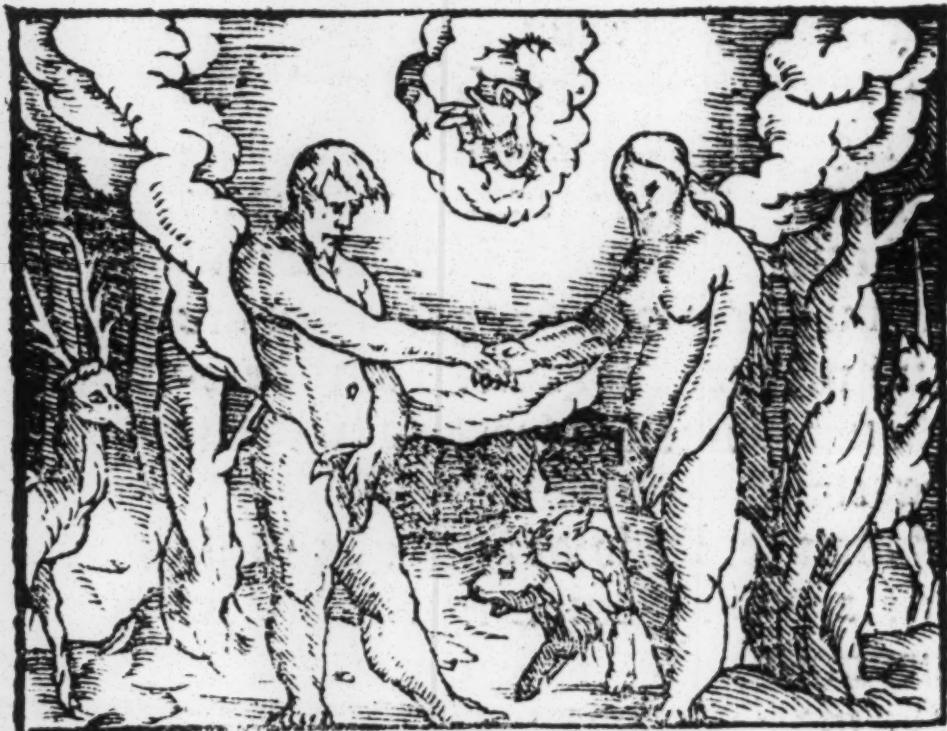
Let your wifes kepe scilence in the
congregacion , for it shall not be per-
mitted vnto the to speake, but to be vnder
obedience as the law saith : But if
they wsl learne any thing let them are
their husbandes at home. For it beco-
meth not women to speake in the con-
gregacion.

A man shalbe lord and ruler in his
house, and the woman shalbe subject
to her husbande.

If a maried woman make a vowe, &
if she haue letten go out of hir lyppes a
bound ouer hir soule , and her husband
heare it , and holdeth his peace therat,
the same daye that he heareth it , then
her vowe and band wherwith she hath
bound her selfe ouer hir soule , shall
stande in effecte.

But if her husbande forbid her the
same day v he heareth it, the is the vow
louse that she hath upon her , and the
bande also that she hath letten go out
of her lippes ouer her soule.

The ordinary
Of the state of matrimony
in generall.



Mat: i. a *In* the beginning God created man
Gen: ii. 5 and woman: for this cause shall a man
leau father and mother, and cleave to
his wyfe.

And they two shalbe one flesh, now
are they not twayne, but one flesh.

Let no man therefore put a sonder there
whych God hath coupled together.

4. Cor: viii To a boyde whoredome, let every
man haue his owne wife, and let euer
ry woman haue her owne husband, le
the man gse unto the wife due bene
uolence

for all degrees

uolence, likewise also the wife vnto the man. The wyfe hath not power ouer her owne bodye, but the husbande, and lykewyse the man hathe not power ouer his owne body, but the wife.

Tob. 6, 5
and. viii, 1
Joel. ii, 6

Withdraw not your selues one fro
an other, except it be with the consent
of both for a tyme, that ye maye gyue
your selues vnto fasting and prayer, &
then come togither agayn, least sathan
tempt you for your incontinency.

Heb. xiii.

Let wedlocke be had in p[ri]ce in al posse
tes, and let the chambre be undefyled.

For whorekepers and aduouterers
God will iudge.

The lord fadureth man and wife
that agre well together.

Eccl. 2, 4

Happy is the man that hath a vertuous wife, for the numbre of his yeares
shalbe double.

and. xi, 4

Eccl. 2, 6

A woman shal not seperate her selfe.
from her husband, but if she seperate her
self, that she remayne unmaried, or be
reconsil ed to her husband.

Tob. viii,

A woman that is in subiection to the man,
is bound vnto the law while the
man liueth, but if the man dye, the is
she loused from the lawe that concer-

I. I. neth

neth the man If she be with an other man, whyle her man liueth, she shalbe called a wedlockebreaker. But if the man be dead , then is she fre from the lawe, so that she is no wedlockebreaker if she be with an other man.

Of the state of virgins.



1 Cor 7 a I Say to them that are unmaried and to widowes (saythe S. Paule) It is good for them that they abyde also as it b.b. I do . But if they can not abstaine, let them

for all degrees

them mary, for it is better to mary the
to burne.

As concerning virgins I haue no co. ^{1 Cor. 7.1}
maundement of the lord, neuertheles
I say my good meaning, as I haue ob-
teyned mercy of the lord to be faithful.
I suppose it is good for the p[re]sent ne-
cessitie, for it is good for a man so to be.

Art thou bound vnto a wife, seke not
to be loused. Art thou loused from a ^{2 Cor. 11.2}
wife, seke not a wife. If a damsel make
a bove vnto the lord whyle she is in
her fathers house and unmaried, and
her bove or band that she maketh ouer
her soule cometh to her fathers eares,
and he hold his peace thereto, the al her
boves and bandes that she hath bound
her selfe withall ouer her soule, shall
stande in effect.

Of the state of widdowes.

She that is a right widdow and deso- ^{1. Ti. v.}
late, putteth her trusste in God, and ^{Luk. 3.12}
continueth in prayer and supplication ^{11 Cor. 1.4}
night and day. But she that lyueth in
pleasures, is dead euuen yet alvye.

A widdow must be without blamme. ^{Gala. 6.1}

^{3. ii.}

^{But}

The ordinary

But if ther be any that proudesth not
for his owne, and specially for them of
his houshold, the same hath denied the
l. Pet. ii fayth, and is worse then an infydell.

i. Tim. v Let no widdow be chosen vnder thre
score yere old, and such one as was the
wife of one man, and well reported of
in good workes if she haue brought vp
childdren well, if she haue bene harbe-
i. Pet. 4, rowes, if she haue washed the saintes
fete, if she haue ministred vnto them
whiche were in aduersitie, if she were
continually geuen to all maner of god
woorkes.

But the yonger widdowes refuse.

For whan they haue begon to ware
Wanton against Christ, they wil mary
hauyng their dampnacion, because
they haue broken the first fayth.

Bessides this they ar ydel, and learne
to ronne about from house to house.

Not only are they ydell, but also try-
fling and busy bodyes, speaking thin-
ges whiche are not comely.

Na. 30. The vewe of a widdowe, and of her
that is devorsed, al that she bindeth her
selfe withall ouer her soule, shall stand
in effect vpon her.

Exhort.

for all degrees.

Exhortation to the riche of this vvorlde.

For riches encrease, set not your hart
vpon them.

It becommeth not a couetous man &
a nygard to be rich, and what shoulde a
nigard do with golde?

He that with all his carefulnes hea-
peth together vrightuously, gathe-
reth for other soolkes, and an other
man shall make good chere with hys
goods. He that is wicked unto himself
how shuld he be good vnto other men?

How can such one haue any pleasure
of his goods: there is nothing worse,
then when one disfaouureth hym self,
and this is a reward of his wickednes.
If he do any good, he doth it, not know-
ing therof and against his wil: & at the
last he declarereth his vngraciousnes.

A nigarde hath a wicked eye, he tur-
neth awaie his face and despiseth hys
owne soule. A couetous man hath ne-
uer enough in the porcion of wicked-
nes, vntill the tyme that he wither a-
waye & haue lost his owne soule.

Eccle. 2.3.

Pro. 27. Eccle. 3.2.

The ordinary

Ecl. 24 b A wicked eye spareth bread , & there
Ecl. lxxii. is scarcenes vpon his table. My sonne
Tob. 4 b do good to thy selfe of that thou hast,
Luk. xvi and giue the lord his due offringes.

Do good vnto thy frend before thou
dye, and according to thy abilitie reach
out thine hand and giue vnto the pore.

Job. i. a. A rich man ought to submit him self
i. Ti. v. i and not to resoyce in his goodes .

Charge them which are riche in this
world, that they be not proud, nor trusse
in the vncerteyne riches but in that li-
vinge God (whiche geueth vs aboun-
dauntly all thinges to enjoy them that
Ma. vi. a they do good, that they be riche in good
worke, that they giue and distribute
with good wil, gathering vp treasures
for the selues, a good foudacion against
the time to come, that they maye laye
Tob. 4 b hand on eternall lyfe . Geue almes of
thy goodes , and turne never thy face
from the poore , for almes deliuereth
from death, and suffreth not the soule
to com in darkenes A great confort is
almes before the hye God, vnto al them
the do it. Let never pride haue rule in
thy minde, nor in thy word, for in pride
began all destruction.

Happy

for all degrees

Happy is the rich that is found wth. Gen. iii.
out faute, and he that turneth not frō
the ryght way for gold, nether putteth
his trust in money or treasure. Ecc. iii.

Go to know ye rich men, wepe and
bowle on youre wretchednes that shal
come vpon you. Your riches are cor-
rupt, your garmentes are moatheaten.
Your golde and your siluer are canke-
red, and the ruste of them shalbe a witt-
nes against you & shal eate your fleshe
as it wer fyre, ye haue heaped treasure Len. x. c
together in your last dayes. Beholde Deu. 14
the hyer of the labourers whiche haue
reaped your owne feldes (which hier is
of you kepte bake by fraud) crieth, and
the cries of thē whiche haue reaped, are
entred into the eares of þ lord sabaoth.
Ye haue liued in pleasure on the earth Luk xvi
and in wantonnes, ye haue condemp-
ned and haue kyld the Juste, and he
hath not resisted you.

There is nothyng worse then a co- Ecle. x. b
uetous man. What pridest thou the,
D thou ashes: there is not a more wic-
ked theng the to loue money. And why
such one hath his soule to sell, yet is he
but a filthy douny while he lyueth.

I. llll.

Although

The ordenary

Although the phisician shew his help
neuer so long, yet in conclusion it go-
eth after this maner, to day a kyng, to
morrow dead.

For whan a man dieth, he is the heire
of beastes, serpentes and wormes.

Who be vnto the proude welthy in
^{Amos. 6} Sion, to such as thinke them selues so
^{Luke. vi} sure vpon the mount of samaria,

Which hold the selues for the best of þ
world, and rule the house of Israel euē
as they list, behold, is the border of the
land of þ philistines wider the yours?

Ye are taken out for the euel day, euen

^{Job 21 b} that sylt in the stole of wilfulnes, ye
^{Eza. v. b} that lyghe vpon beddes of Iuory and
^{i. Re v. g} vse your wantonnes vpon your cou-

ches, ye that eate the best läbes of the
flocke, and the fattest calves of the
droane, ye that sing to the lute, and in
playing of instrumētes compare your
selues vnto David, ye that drynke
wine out of gobbletes, and annoynte
you selues with the best oyse, but no
man is sorie for Josephs hurte.

^{Prou. xi} Who so trusteth in his riches, shall
^{Psal. 60} perishe. Blessed is he that considereth
the poynt for the lord shal delyuer him
in the

for all degrees.

in the tyme of trouble.

He that ye gather you not treasure Mat. 13. 22.
upon earth wher rust and mothes cor- Luk. 12. 20.
rupt, & where theues b^reake through & Eccl. 36. 6.
steale. But gather you treasure toge- Pro. 14. 4.
ther in heauen where nether rust nor Luk. 12. 34.
mothes corrupt, and where theues ne-
ther b^reake up nor yet steale.

For where your treasure is ther is
your harte also, ye can not serue God
and mammon.

Make you frindes with the vnright-
fuous mammon, that whan ye shall
haue nedē, they maye receave you into
the euerlasting tabernacles. Luk. 15. 8.

All they that will be riche, fall into
temptacion and snare, and into many
folish & noysome lustes, which drovne Ti. vi. b.
men in destruction and dampnation. Pro. 23. 1.

For couetousnes is the rote of all
euell, whiche while some lasted after
they erred from the fayth, and tangled
them selues with many sorwes.

*Exhortation to the poore,
sickē and impotent Parsons.*

Blessed

The ordenary

Mat. v. a **B**Lessed are the poore in spirite, for
Luk. vi. theirs is the kingdom of heauen.

Pro. xv. All the dayes of the poore are miserie-
rable, but a quiet hart is a continuall
feast. Better is a litle with the feare of
the lord, then great treasure.

Psal. 36 **B**etter is the poore that liueth Godly,
Pro. xix then the blasphemer that is but a foole.

Pro. 23 a **A** poore man leading a godly lyfe, is
Psal. 36 better then the riche that goeth in fro-
Pro. 15 b wardes wayes.
Eile. 28 c

I. Ti. vi. A small thynge that the righteous
hath is better then great riches of the
ungodly. The lord knoweth the dayes
of the Godly, and therre inheritaunce
shall endure for evermore.

The lord is a defence for the pore, a
defence in the tyme of trouble. For the
lorde forgetteth not the complaynt of
the poore..

The lord shal deliuer the pore from
the mighty and the wretched & misera-
ble pore sely peple, which haue no help.
The lord will not forget the pore, the
pacient abidyng of suche as he in trou-
ble shall not perish for euer.

Psal. 55 **H**e shalbe fauourable to the simple &
pore, he shal preserue þ soules of suche
as be

for all degrees

is be in aduersitie.

He shall deliuer their soule from ex-
orcition and wronge , and deare shall
their bloud be in his sight.

The prayer of the poore goeth out of
the mouth, and commeth vnto the ea-
res , and his vengeance (or defence)
hal come, and that hastely. Eccl. xxi.
Exo v. b
Pro. 22.
Ec. x. c D

A simple man whiche laboureth and
worketh, is better the one that is goz-
gious and wanteth bread. Esay. 25

Thou art the poore mans helpe (o lord)
a strength for the needeful in his neces-
sarie. Thou art a defence vnto hym
against euell wether, and a shaddowe
agaynst the heate.

The poore shall not alway be out of
remembrance, the pacient abiding of
suche as be in trouble, shall not perishe
for euer.

The lord shall kepe the simple flocke Psa 71 a
by their right, defend the childe of the
poore and punish the wrongeous doers.

The poore sely people couet water, Esay. xii.
and they can get none and their tonge
is waren dry for thrust: I the lord shall
hear them. I the God of Israel wil not
for sake them.

Hath

The ordenary

Jac. i. a. Hath not God chosen the poore of this world which are riche in faith, and heires of the kingdom which he promised to them that loue him ?

Eccle. xi. The poore that wanteth strength and hath great pouertie, the eye of God looketh vpon him to good, setteth hym vp from his low estate and lyfteth vp his heade.

Exhortation to the artificer or handicrafte man.

Gene. iii. ¶ the sweate of thy face shalt thou haue to eate thy bread, till thou be turned a.

Job. v. a gain unto earth whence thou art take.

Man is borne to labour, lyke as the

birde for to flye.

Pro. x. a An ydel hand maketh poore, but a quicke hand maketh rich.

Ecle. 31 c labouring hand maketh rich.

Rom. xi. Who so gathereth in Sommer, is he wise, but he that is slouish in haruest bringeth him selfe to confusion.

In all thy workes be diligent and quicke, so shall ther no sicknes happen.

Eccle. x. d unto the.

We not proude to do thy worke, and despaire not in the tyme of aduersitie.

Who

For all degrees

Who so is slouthfull and slacke in his
eybour, is the brother of him that is a
sed payster.

Slouthfulnes bryngeth slepe, and an Pro. xii.
indel soule shall suffre hungre.

The deuises of one that is diligent Pro. xxi.
by bring plenteousnes, but he that is vn-
disbised commeth vnto pouertie.
He that laboureth not, shal not eate. 2. Tes. 3.

A man shall go forthe to his worke, Psa. 103
and tyll his land vnto the euening.

Thou shalt eate the labours of thine Psa. 117
wne handes, so shall it go well with
ou hat, and thou shalt be blessed.

Thy wife shalbe as a frutefull vine
pon the walles of thy house. Thy chil-
dren lyke the olive bzaunches rounde
about thy table. Lo, thus shall the man
cke blessed that feareth the lord.

A labouryng man slepeth swetly, whe-
ther it be litle or muche that he eateth, Ecl. b. b.
But the aboundinge of the ryche, will Job. x. 6
not suffer him to slepe.

Take not ouer greate frauasle and Pro. 23.
labour to be rych. Iere. 17

A labouring man that is genen vnto
dronkennes, shall not be riche.

Delite not thou in slepe, leasste thou
come

The ordinary

Pro. xv. come vnto pouertie , but open thine
eyes, & thou shalt haue bread inough.

Ecl. 32 b All that a man eateth and drynkethe
yea, what soever a man enjoyeth of all
his labour, the same is a gyfte of God.

Exhortation to Religious
or deuout parsons.



Jac. i. c. Pure devotion and vndesilled before
This is God the father is this.
a pure re
ligion or To vissite the frendles and wiſdowes tha
d. ined in their aduersite, and to kepe him selfe
vnspotted

for all degrees

unspotted of the world.

If any man among you seame de-
out and refrayne not his tong, but de-
leave his owne part, this mans deuo-
tion is in bayne.

The feare of the lord is the ryght
God seruice that preserueth and suste-
neth the harte, and geuith mirth and
gladnes.

Exortatio to the marchauit

It is nought, it is nought sayth the p_{ro. 20.20}
byer, but when he hath it, he doth
mayse it.

A false balance is an abomination
unto the lord.

Deale not wrongfully with thy neigh-
bour, with metyard, weight or measure

Whan thou sellest ought unto thy
neyghbour, or biest any thing of him,
receyue noz oppresse him not.

Thou shalt not haue in thy bagge two
maner of weyghtes, a great & a small.

Nether shalt thou haue in thy house
divers measures, a great and a small,
that thy life may be long in the lande,
whiche þ lord thy god shall geue the: for

Who

other re-
ligiōs as
in cotes
girdles,
botes &c.
ar fained
Iprocly
Eccle. u.

p_{ro. 21.8}

Leut. xix
Deu. 23.
Leut. 19

The orainary

wo soener doth so, is an abhominaſor
unto the Lord thy God.

Job. xii. God knoweth both the deceauer, and
him that is deceaued.

*Exhortation to the huf-
bandman.*

Pro. vii. Who so tylleth his ground shalbe fi-
led with breade.

Pro. xi. Who so hoordeth vp his corne, shalbe
cursed among the people, but blesyn-
shal light vpon his head that selleth it.

Deu. 24. When thou hast reaped downe thin
Leu. xix. haruest, and hast forgotten a sheafe in
that felde, thou shalte not turne again
to fetch it, but it shalbe for the straun-
ger, the fatherles and the widdow, tha
the lord thy God may blesse the in all
the works of thy handes

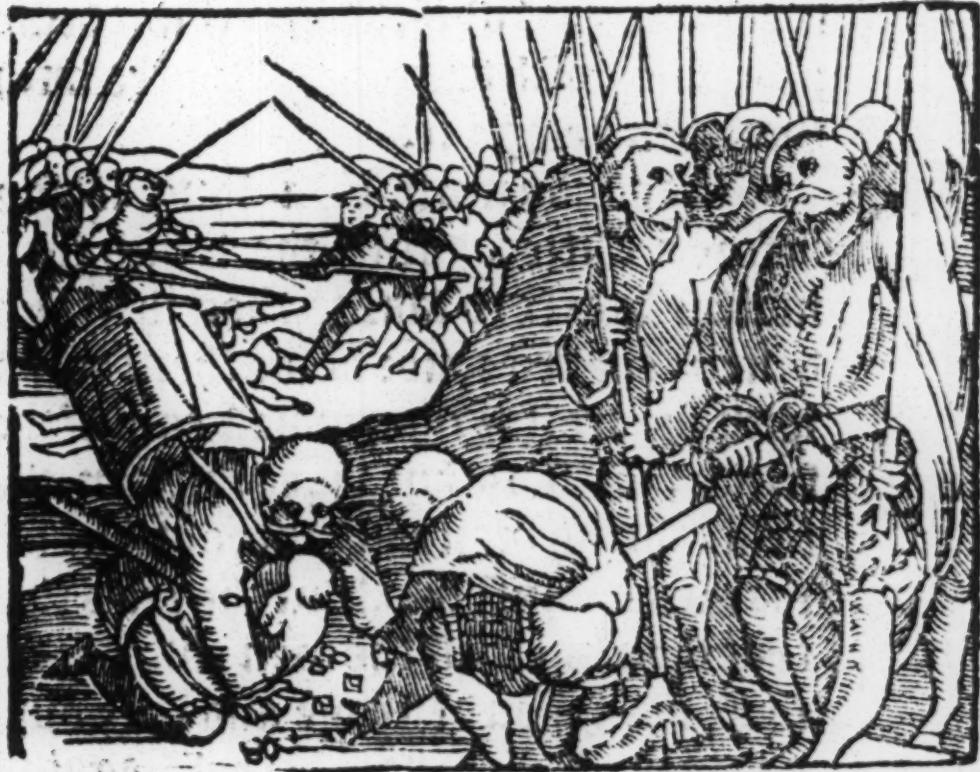
In like case when thou hast plucke
Leu. xix thine olyue trees and vinyarde.

Deu. 24 When thou reapest thy lande, thou
shalt not reape downe that vttermou
borders of it round about, nor gathe
it al clean vp. Euen so likewise y^e shal
not pluck the vinyarde cleane also, no
gathe

for all degrees.

gather vp the grapes that are fallen downe, but shall leaue them for the poore and straungers; for I am the Lorde your God.

Exhortation to Souldiers or men of warre.



Whan thou goest out to battaille a. Deu. x. 2.
against thine enemies, and seest horses and charrettes of the people more
then thou: be not afraid of them.

¶owe, when ye are come nigh vnto
the battayle, the priest shall step forth
B and

The ordinary

and speake to the people, and saie vnto
Deu. xij. them. Hearc (O ye people) ye goe this
Ex. xliij. day into the bat talle against your ene-
I. Man. 4. mises, let not your hart faint. Feare not
Deu. 25. be not afraid of them: for the lord your
god goeth w^t you, to fight for you agaist
your enemies, that he may save you.

Ex. xxi. Whan thou commest nigh vnto a ci-
tie to fight against it, thou shalt offer
them peace. But if they wyll not deale
peaceably w^t th^ee, & wyll warre w^t th^ee,
then besiege it.

Deu. xiiij. Whan thou must lie a long season
before a Cittie, against the which thou
makest warre to take it, thou shalt not
destroy the trees, nor hew them down
with the axe for thou mailest eate of the
fruite, for it is but woode vpon the
field, and no man can come and be bul-
warkes against thee. But the trees that
that thou knowest the men eate not of,
those shalt thou destroye and rōte out,
and make bulwarkes thereof, against
the citie that warreth w^t th^ee, till
thou haue ouercome it.

Let him that is afarde and faine,
turne home againe.

It is a small matter for many to be
ouer-

for all degrees.

Quercome with felse, yea, there is no Mat. 10.
difference to the God that is in heauē. 1. Re. 14.
to deliuer by a great multitude or by
a small company, for the victory of the
battell standeth not in the multitude
of the hoste, but the strength commeth
from heauen.

Ye Souldours doe no man wrong, Luk. 14. 4.
and be content with your wages.

Exhortation to Customers, Tolnres, and Publicanes.

YE Customers & Tolnres, require
no more of the people then is apoin-
ted you.

Exhortation to Lom- bardes and Vsurers.

If thy brother ware poore and fall in
decay beside thee, thou shalt receiue Leu. 25. 6.
him as a straunger or gest, that he may Ero. xxv.
live by th̄e, & thou shalt take no vsury Deu. 14. 1.
of him, nor more then thou hast geuen, zech. 18.
but shalt feare thy god, that thy brother
may live beside th̄e. For thou shalt not
B. h. lende

The ordinary

lende hym thy money vpon usury, nor
deluer hym thy meate vpon aduaunce-
tage.

Deut. 23 Let no man take usury of his brother.
Exo. xxii Thou shalt occupy no usury vnto thy
Lev. xxv brother, neither with money nor with
fode, nor with any maner of thing that
usury maye be vsed withall, that the
Lorde thy God maye blesse thee in all
that thou takest in hande.

Deu. xv. Whan one of thy brethren is swared
L. Joh. viij poore in any Cittie within y land which
the Lorde thy God shall giue thee, thou
shalt not harden thine harte, nor with-
drawe thyne hande from thy poore
brother, but shal open thine hande vnto
him and lende him accordinge as he
hath naede. Beware that there be not a
point of veltall in thyne harte, that is,
thinke not that he shall not giue it thee
againe. For if thou lokest not frendly
Rom. x. b vpon thy brother, and geuest him no-
thing, then shall he criue ouer thee vnto
the Lorde, and it shalbe counted sinnes
vnto thee. But thou shalt giue him.
For because of it shal the Lorde thy
God blesse thee in all thy workes, and
in all that thou puttest thy hande vnto.

The

for all degrees.

The land shal never be without poore, therfore commaund I thee and say, that thou open thine hande vnto thy brother, whiche is nedye and poore in thy lande.

If thou lende a poore body (saith god) Deu. 14. thou shalt not lie downe to slepe with his pledge, but shalte deluer him his pledge againe whan the Sunne goeth downe, that he may slepe in his raymet and blesse thee, so shall the same be reckened vnto rightuousnes before the lord thy God. Lorde (saith David) who shall dwelle in thy tabernacle? who shal Psa. 14. rest upon thy holy hyl? He that sweareth vnto his neighbour and disappoinsteth him not. He that giueth not his money vpon vsury, and taketh no rewarde againt the innocent.

If a man be godly and doe the thing Ezech. 18 that is equall and right, he greueth nobody, he geueth his debtor his pledge againe, he parteth his meate with the hungry, he clotheth the naked, he lendeth nothing vpon vsury, he withdraweth his hand from doing wronge, he bandeleth faithfully betwixt man and man. This is a rightuous man, he shal

B. 111. surely

Math. 5.
Psalms.

The ordenary

surely lyue, saith the Lorde God.

Eze. 22. Thou hast received giftes to shedd blood. Thou hast taken vsury and increase. Thou hast oppressed thy neighbours by extorsion, and forgotten me, saith the Lorde God.

Pro. xix. He that hath pitie vpon the poore, lendeth vnto the Lorde, and looke what he laieth out, it shalbe paide him again.

Exhortation to Whoremongers and Fornicatours.



The

for all degrees.

The lippes of an harlot are a drop Pro. v. 6
ping hony combe, & her throte is sof^{and. vii.}
ter then oyle. But at the last she is as
bitter as wormwoode, & as sharpe as a
two edged sworde. Her feete go downe
vnto death, and her steppes pearse thos-
rowne vnto hell. She regardeth not the
path of life, so vnstedfast are her wayes
that thou canst not knowe them.

Hearre me therfore (O my sonne) and
depart not frō the wordes of my mouth.
Kepe thy waye farre from her, & come
not nigh the dores of her house. That
thou morne not at the last (when thou
hast spent thy body and goodes) and the
say. Alas, why haled I nourture? why
did my harte despise correction? wher-
soe was not I obedient vnto the voyces
of my teachers, and harkened not vnto
them that enformed me?

My sonne, why wilt thou haue plea- Pro. v. c
sure in an harlot, & embrase the bosom Job. xxxi
of an other woman? For euery mans
wayes are open in the sight of the lord,
and he pondreth all their goinges.

The mouth of an harlot is a depe pyf Pro. 25.
wherin he falleth that the Lord is an-
gry withall.

The ordinary

Pyo. ix. b A foolish restles woman ful of words,
and suche one as hath no knowledge,
sitteth in the dozes of her house vpon a
stoole aboue in the city, to call suche as
goe by, and walke straighte in their
wayes. Who so is ignorant (saith she)
let him come hither, and to the vnwise
she saith, stolen waters are swete, and
the bread that is priuely eaten, hath a
good taste. But they consider not that
death is there, and that her gesses goe
downe to hell.

Pyo. 19. He that loueth harlotts, spendeth a
waye that that he hath.

Eccl. ix. Turne away thy face from a beau-
Mark. v. tifull woman, and loke not vppon the
faicnes of other. Many a man hath pe-
rished through the beautie of women,
for through it the desire is kindled as it
were a fyre.

**Rio. vi.
and. xij.** A whore is a depe grane, and an har-
lot is a narrowe pit. She lurketh lyke
a thiefe, and those that be not aware,
she bringeth vnto her.

I. Cor. x. Let vs not committe whoredome as
some of them did, and fell in one daye
three and twenty thousand.

2. Tes. 4 The wil of God is, that ye shold ab-
steyn

for all degrees.

Reyne from whoredom, that every one Ephes. 11.
of you should knowe howe to possesse Tobi. vi.
his vessel in holnes and honour, and Rom. i.c.
not in the lust of concupiscence as the
Heathen which knowe not God.

Let no filthy communication pro- Ephes. 11.
ceade out of thy mouth, but that whiche Mat. xii.
is good to edifie withal. And greue not
the sprite of God, wherwith you are
sealed vnto the daye of redemption.

Fle whoredom. Al sinnes that a man i. Cor. vi.
doth, are without the body. But he that
committeth whoredom sinneth against
his owne body. Know ye not that your
body is the Temple of the holy ghoste:
whome ye haue of God, and are not
your owne.

Aduouterers, whoremongers, forni- Gal. v.c.
cators, and uncleane persones, shall i. Cor. vi.
not inherite the kingdome of God.

Should I then (sayth the Lorde) for Jere. vi.
all this haue mercy vpon thea: thy chyl-
dren haue fo;aken me, and sworne by
them that are no Gods. And albeit they
were bounde to me in mariage, yet
they fel to aduoutery and haunted har-
lots houses. In the desire of unclenly Eze. 22.
luske, they are become like the stoned Jere. 13.
horse,

The generall

horse, every man heith at his neighe-
bours wife . Should I not correct this
saith the lord: And shuld I not be anen-
ged of euery people þ is like vnto this:

Exhortation vnto Dronkardes.



Job. xxi. **W**oe be vnto them that rise vp early
to vse them in dronkennes , and
yet at nyght are more superfluous in
wyne. In whose company are harpes,
and Lutes, Tabrettes, and Pypes.

But

for all degrees.

But they regarde not the woorkes of
the Lorde , and consider not the opera-
tion of his handes.

To be vnto them that are conning Pro.iiij.8
men to sup out wyne, and expert to set
vp dronkennes.

Where is wo: where is sorrow: wher
is strife: where is brawlinge: where
are woundes without cause: where be
read eyes: Is it not among those that
be euer at the wyne , and seke onelys
where the best is, & occupy them selues
to drinke out of goblets,glasses,& cups:
Loke not thou vpō the wyne how read
it is , and what colour is in the glasse.
It goeth downe softly, but at the last it
biteth like a serpent, and stingeth lykē
an Adder. And whan a man is dronke,
he casteth his eyes vnto straunge wo-
men, & doth muse vpō froward things.

Take hede vnto your selues y your Luk.xi.e
hartes be not overladen with excesse of Rom.:3.
eating and with dronkennes.

Wyne is maruelous strong, & ouer- 2. Cld, 2.
commeth them that drinke it , it deceas Pro. iij.
ueth the mind, & bringeth both the pōre
man and the king to dotage and vani-
tie. Thus doth it with the bondman,
and

The ordenary.

and wth the fre, wth the poore and rych. It taketh away their vnderstandinge, and maketh them careles and mery, so that none of them remembret any heauines, debte or duety. It causeth also a man to thinke that the thing whiche he doth is honest and good, and remembret not in what authoritie he is, and that he ought not to doe suche things. Moreover, when men are dronking, they forget all frendship, all brotherly faulnes and loue. But as sone as they are dronken they drawe out the swarde and wyll fighte. And whan they are larde downe from their wyne, and so rySEN vp agayne, they can not tell what they did.

Pro. xi.
Ephe. v.

Wyne is a voluptuous thing, and dronkennes causeth sedisyon, who so deliteth therein, shall never be wyse.

Pro. xi.
Ephe. v.

We not thou a wyne byber, for wyne hath destroyed many a man.

Whowe wel content is a wyse man with a little wyne? The fire proueth the harde yron, eue so doth wyne proue the harkes of the proude, when they be dronken.

Wyne soberly dronker, quisckeneth
the

for all degrees.

the life of man. If thou drinkeſt meſurably, thou ſhalt be temperate. Wine was made from the beginning to makſ men glad (and not for dronkennes) wyne meſurably dronken, is a rejoycing for the ſoule and body.

But if it be dronken with exceſſe, it maketh bitternesſe and ſorowe vnto the mynde. Dronkennes fillet̄ the mynde of the foliſhe, with shame and ruine, diſminiſhet̄ the ſtrengthe and maketh woundes. Be not dronken, for therein is exceſſe.

Exhortation vnto all Sinners generally.

The ſame ſoule that ſinneth shall die. The chyldes shall not beare the fathers offence, neither ſhall the father beare the chyldes offence. But the rightuousnes of the ryghtuous ſhalbe vpon hym ſelue, and the wickednes of the wycked ſhalbe vpon hym ſelue alſo. But if the vngodlye wyll turne awaye from all his synnes that hee hath done, and keye my commaundementes:

The ordenary

mentes, and do the thing that is equall
and right, doubtles he shall lyue and
not die. And I wyl thinke no more vpon
all his sinnes that he dyd before.
For I haue no pleasure in the death of
a Synner (sayth the Lorde God) but
rather that he conuert and lyue.

A generall exhortation vnto all men.

Thou shalt reprehende thy brother
whan he sinneth, least his offence
come ouer all.

We ye all of one mynde, one suffer
with an other, loue as brethren, be pi-
tiful, be curteous.

Recompence not euill for euill, nether
rebuke for rebuke, but contrary
wyse, blesse, and knowe that ye are cal-
led therto, even that ye should be heires
of the blessinge.

For who so listeth to live and would
sayne see good dayes, let him refrayne
his tongue from euyll, and his lippes
tha-

for all degrees.

that they speake no guyle. Lette hym
eschewe euill and doe good. Let hym
seke peace and ensue it. Ffor the eies
of the Lorde are ouer the righ-
tuous, and his eares are
open vnto their pray-
ers. But the face
of the
Lord beholdeth them
that dooe
euill.

FINIS.



By me one Cleonie
Scrib:

F. S.

A R I G H T

Goodly Rule, hov ve
all faithful Christians

ought to occupy and
exercise them
selues.

in their dayly
prayers.

(. . .)

Luke. xxvij. Math. vij.

Christe teacheth vs in his Go-
spel, saying: Praie, that ye fall
not into temptation.

An ordendry

Hovve a man shall behauē him
selfe in the morning when
he ryseth.

Whan thou ryseth in the morning,
loke that thou with al humblenes of
minde,knele downe, & lifting vp thy
harte, thy handes, & thine eyes,vnto
heauen vnto God the father almighty,
praye on this maner.



A prayer for the morning.

O Almighty and most gentle God, we
thankē thee for the swete slepe and
comforable rest, that thou hast geuen
vs this night. And soz as much as thou
hast

to praye.

Hast commandyd by thy holy worde,
that no man shold be idle, but alwayes
occupied in vertuous exercisys, euery
man according to his calling. We most
humbly beseech thee, that thine eyes may
attend vpon vs, dayly defend vs, in sor-
rowe succour vs, cherishe, comfort and
gouerne all our councell, studies, and
labours. In suche wyse that we may so
spende this day according to thy moiste
blessed will, without hurtinge of our
neighbour, that we may diligently and
warely eschew and auoyde all thinges
that shold displease thee, set them al-
ways before our eies, liue in thy feare,
and ever worke that, that may be fonde
acceptable before thy deuine maiestie
vnto the praysle of thy most holy name,
through Iesu Christ our lord. So be it.

An other prayer for the
Mornynge.

SEing that thou (O heauenly father)
art that one & alone almighty God,
which art in euery place, beholdest the
councils, deuises, and workes, yea the
very thoughtes of all men, and geuest

L. ij to

An ordenary

to every one according to their dedes.
We beseche thee that (for as muche as
thou hast moste gracionly preserued
vs this night) we may not spende this
day after our own mynde and pleasure
(whiche is alwayes euill and wycked)
but earnestly loke vpon, and diligently
folow thy fatherly wyll, thine euerla-
sting councell, thy healthfull word and
pleasure whiche is alwayes good, per-
fect and holy, and fulfill the same with
good harte, that thy divine name may
alwayes be sanctified, both now and e-
uer, for vs miserable sinners, through
thy derely beloued sonne Jesus Christ,
our lord and saviour. So be it.

CAfter that thou haste prayed on this
maner (seeing that we be al sinners) it
shal be expedient (if thou hast conve-
nient leasure theruto) to cofesse thy
self on this maner vnto god thy father

The confession of our sinnes vnto God the father.

O Almighty God and heauenly fa-
ther, maker of heauen and earth:
Icon-

To praye.

I confesse my selfe vnto thee, euен fro
the very harte, that I am a miserable
wretched and abhominable sinner. And
haue wickedly transgressed all thy holy
commaundementes , and the deuine
preceptes of thy godly wyl. The sinnes
(alas whiche I haue committed in my
fleshe against thee) are so great and so
exceedingly increased , that they are no
lesse innumerable then the sandes of
the sea: And they thrust me downe euē
as an intollerable burden. In these wic-
ked sinnes(oh lord God) haue I hether-
to walked according to the will of the
prince of the worlde, whyles I did that
was pleasaunt to the fleshe and euill
lustes , through bayne thoughtes , the
blindnes of my harte, the outward pre-
tence of godlines & fayned faithe. This
came to passe(Ah wretch that I am)be-
cause that I did never earnestly striue
against the suggestions of Sathan,nor
the concupiscences or desires of the
worlde, nor yet the lustes of my fleshe.
But filthily obeyed them a thousande
tymes more , than the admonitions of
thy holy spirite. O lord my God. It cam
to passe also,that I did set naught by thy

L. 16.

godly

An oraenry

godly counsell despised thy holy name
and feared thy vengeance and heauy
displeasurs nothing at al. But what so-
ever I haue in this behalf offended thy
most godly maiestie, it soze repēteth me
& the fault greeveth me euē vnto the ve-
ry hart. And if it were not (O most mer-
ciful father) that thou haddest layde vp
mercy of the bowels, bloud & woundes
of Jesus Christe thy sonne & our lord,
for so many as vnfainedly repente and
truly beleue, be their sinnes never so
great and many I shoulde se none other
way, but thowē my selfe downe head-
long thowōwe desperation, into the bot-
tomles pit of hell. But for as muche as
thou hast set thy welbelouēd sonne Je-
sus Christe, to be our mediatour & mer-
cy stock. And hast promised grace,mer-
cy, & forgeuenes of sinnes, to as many
as aske it in his name, through faith in
his bloude. Thereforē in this time of
grace & mercy, I miserable sinner com
now vnto thee, and desire thee my lord
God, that thou wilst graūt me, thowōwe
that our lord Jesus Christe, a right &
true fassh. And for his sake forgiue me
al my sinnes, & make me to walke daily
more

to praye.

more and mo re in a new harte, & in the
fr uites of the holy ghost, that I may ut-
terly despise all the vngodly lustes of
this worlde , and that I may be founde
continent, pure of liuing, temperate,
good, rightruous , honest, diligent in all
goodnes, meke, merciful, modest, hum-
ble, and redy to forgeue such as offend
me, euен from the very harte. And so
live all the dapes of my life , according
to thy deuine wyl and true feare. That
I may die to the wrold, to al sinne, and
to my selfe. And with a good confidence
and mery harte, loke for the comming
of the Lorde and my Sauour Iesus
Christe . To whome with thee and the
holy ghoste, be all honour and glory for
ever and ever. So be it.

CThou mayest (if thou wilt) after thy
confession, say the Lordes praser, called
the Pater noster . And so commanding
thy selfe unto God, fal to some honest &
vertuous exrcise , according vnto thy
calling, but what soever thou doest, do
it with purenes of harte, and with sin-
glenes of eye. Vea, so doe it , as though
God were present, and loked vpon thē,
as vndoubtedly he doth.

L.iss.

The

An ordenary.

The prayer to be saide vvhen
thou goest to bedde.



O God the almighty Lorde , by whose
ordre and will the nigh t and darke-
nes doe nowe approche , wherein we
shal geue our selues to quiet and slepe.
We mosse instantly desire thee , that
thou graciously receiue vs into thy tui-
tion and keping, that the prince of dar-
kenes doe not hurte vs w his terrors
and feres. And although we must slepe
because of our feblenes , yet let our
hart & minde watch unto thee. Go y be-
fore vs and shew vs the way as a piller
of syze,

to praye.

of syze, that we may follow thee as well
in resse, as in busines and occupations
of this lyfe. And graunt that we be not
founde in thy sight, children of nighē &
darkenes, but of daye & light, through
Jesus Christe our Lorde. So be it.

An other prayer.

THIS oure mortall bodye, whiche
through sinne dayly decayeth and
diminisheth, must at the last altogether
perishe and become earth, whereof it is
come and made, and then shall our va-
nitiē, which we through our own igno-
raunce haue made vnto our selues, take
an ende. But moske mercifull creatour
and maker of all thinges, vouchsafe so
to breake, deuide and dissolve me thy
poore creature who am gathered, knitt
and made of thee, & graunt that I maye
alwayes haue in mynde thy dissolutiō,
and of whom I am knitte together, ha-
ving an eye to what place I must goe,
to the intent that I, not being prepa-
red, be not brought without nuptial or
bridall garment, before thy iudgement
seate. For like as when the daye is once
past, we glue our selues to rest, euen so
must we, this life being ended, rest in
the

An ordenary

the deaſh. Nothiſg iſ more iſke vnto life then the day, and nothiſg moſe like vnto death then the night. And nothiſg ſo iſke the graue or ſepulchre as the couche, bed, or bedſtead. Thus god. keper & deſender from all euill, graunt vs, nowe lyngē in impotency and feblenes of our ſelues, that through thē, we may be preſerued thiſ night from all the aſſaultes of the deuill of hell.

Amen.

VVhan thou goest to thy labour
or worke.



Prayer.



to praye.

Mosse kinde and gentle heauenly
father, thou knowest and hast also
ught vs, howe great the weakenes
man is, so that no man (without thy
dly helpe) can doe nothinge. Thus
uchsafe to send vs thy holy spirite,
at he may strengthen, stirre & moue
ur understandinge and reason in all
inges, that we this daye outwardlye
al go about & take in hande oz of that
e inwardlye shall thinke oz haue in
ynde, to the intent that it may all be
ne to thy glory and to the profite of
r neighbour. Sobeit.

VVhan a man is bounde toward
any iourney.



*An ordenary
Prayer.*

THIS our life moſte mercifull lord
is nothing els but a pilgrimage an
throughtfare, for we haue here no ab
ding or dwelling place. We are compay
from theſe, and we muſt returne again
vnto theſe. But amongeſt or betwene
the trappes, assaultes, pitteſ, & snareſ
whiche the diuel hath layd out and ſpr
abrode for vs, blindeſ in ſinne, vouch
ſafe thou, O lord Ieſus Chriſte, to le
vs with thy right hand, for y art a tru
trusty, and a ſure frenđ. Open our eie
to thintent y we miſſe not y way whiche
thou thy ſelue art, but leade vs throug
& by thy ſelf, vnto thy father, to thint
that al we may be made one with tha
im, euē like as thou art one with him.

O moſt mercifull lord, like as thou
doeſt ſend thy holy Aungels to be deſe
ders of as many as ſerue & please thee
with a ſimple innocent & pure harte,
the whiche they be led like yong childe
are led of them whiche are elder & stro
ger than they. And like as thou diddeſ
vouchſafe to ſende thine Aungell Iefuſ
phaell, to be a guyde vnto the Sonne
that reverent man Tobi, vouchſafe thou

to praye.

ven so(D Lord) to sende vs the same
ungell , although we are not so woz-
y as the same Tobi was, that he may
ncourage and leade vs through that
way whiche is not pleasaunt vnto vs
ut vnto thee. So be it.

VVhan a man commeth home or
at his iourneis ende.



Thankesgeuing and praier.

Thanke thee, D heauenly father, for
thy great grace and mercy , whiche
hou haste shewed vnto me , in goinge
orth, and in retournynge or commynge
againe,

An ordenary

Again, through thy holy blessing whiche, do
thou geuest vnto al them that kepe the
holy wode, & do thereafter. Graunt may
O gracious God, here wher we haue the
no abiding or dwelling place, a surent a
quiet cosciēce through thy sonne Jesu mis
Christe, who is our only rest. So be into

For Kinges, Princes, and
Rulers.

Prayer.

O Lord of lordes, Jesus Christe, thou
art an example and glasse or my
rour, of them which gouerne and bear
rule of realmes, countreis, and cities, ouer
whom they ought to followe, for thou pre
art the best and the wysest, & thereforest ca
anst thou not erre nor doe any oþer ho
thing but well. Touchsafe with þ lighte
of thy clearnes and with the fire of thine
loue, to kindle the harts of all such as stily
through thy godly prouidence haste by ho
stited &ordeined to be rulers ouer inst
people, to the intent þ thei through ther
as through or by a forgoing light, maie p
see & perceiue what is bette to be done by
and fulfyll the same, & that they taking

the

to praye.

thee alwayes for a sure mark e of their
ye, doe not that thing which onely sea-
neth good in their sight, but that which
may be to thy honour , to our profit, &
to their health and saluation , to thin-
gent also that they may justly and due-
y minister, & execute their office geue
nto them of thee, so that we with them
and they with vs , may leade a peacea-
le, vertuous, and quiet life. So be it.

For all teachers and preachers of
the most holy word of God.

Prayer.

Mercifull prieſt chieſt bishop & true,
god heard Ieſus Chriſte vouchſafe
rough thy holy ſpirite, to ſtrengthen
preachers and teachers , which thou
callēd and ſent to be labourers in
thy holy haruest , for to breake and di-
tribute the bread of thy holy wozde, to
h intent that they may boldly and ear-
ſily ſet their ſoules in the defence of
thy holy wozde , and for their ſheepe a-
gainſt all the threateninges , and falſe
enterprizes of the rauening wolues &
falſe prophets, which go about to ſeduce
and bring vs out of the right waye, for
their

An ordenary

their bellies sake, through their false doctrine: To the intent that they may so teach and declare vs thy holy lawes and Gospel that we may be taught and edified, and that also thy godly honour may daily more and more be magnified thereby. Amen.

For al them which lie in the extreme panges of death, or otherwise.

O pitifull phisition and healer, both of soule & body, Christe Jesu. Vouchsafe to cast thyne eyes vpon thy poore sinnesfull creature. P. who lyeth her captive, and bounde wth sicknes, turning his weakenes to thy glory and to his health. And vouchsafe good lord, to sende him pacient sufferaunce, that he may stedfastly continue to the ende and that he may with a true and perfect faith, fight manfully against all temptations of the diuell, when he may no longer continue. So be it.

For all women bounde with
the Lordes bandes.

G od true harted lord Jesu Christe like as thou diddest comfort and deliuer thy disciples, and al elect & chosen me

men and women, in all their nede, mar
tirdom and paynes whiche thy suffred
of the tirantes wrongfullye, and did,
dest also cure and heale them of their
woundes, paynes and smarte, thozow
hope of the crowne of euerlastynge life.
Euen so vouch safe (thou whiche art a
helper of all them that call on the in
trouble and nede) to delyuer this poynt,
weke vessell which is here bound with
a frute after thine own similitude and
isknes (notwithstandinge that she hath
deserued in transgressyng of thy holye
commaundement to bing furthe her
children in paine and wo) that she may
be made a gladde and toyfull mother
through the new creature, with good
spede, that the childe maye haue name
and chyssendome, and that the mother
maye be purisied to thy honour and to
hyz health So be it.

For all parsons generally.

Prayer.

O Worthy bridegome of all Chyssens
souls Iesus christ, who hast a singu
ler respect to thy congregacion, whiche
thou also promisedst that thou woldest
M.i. neuer

An ordenary

nener for sake his.

Rejoyce augment & encrease the same
through a spiritual conuersion of ma-
ny new creatures, of thē whiche as yet
do not perfectly know the, to thintent
that al we together, through one God,
one saviour, one faith, one baptisme, on
spirit, one iudgement and minde, may
be made chldren of the heauenlye fa-
ther, assembled or gathered together in
one body, wherof thou art the head, in
a comune charitie or loue, the one tow-
ardes the other. O lor de Iesu Christe
cōsellour and auchhour of peace, loue
and goodnes, mollyfye and soften our
hartes and al our powers that we (wis-
hyng al goodnes the one to the other)
we specially that beare the name of
Christians to the intent that all men
may therby bedrawn vnto the, and se
that we are thy disciples & followers.

For the citie or tovvne vherin thou
dwellest.

Praier.

Except thou (o merciful lord God al-
mighty kep the Citie, the watch me
wake but in vayne that kepe it.

Ther-

to praye.

Therefore o lord God, send thy holy spirit
rite in the hartes of them whiche rule
our citie or towne to the intent that we
with them and they with vs, may lyue
in thy Godly feare, so that it maye goe
well with vs. And suffre vs not good
Lord, to put oure trusste any more in
worldly power as money, horse, weapō
artillery, gonnes or strong walles, but
much rather in the whiche art a defen-
der of all them that put their whole af-
fiance and trust in the.

For all frutes of the earth.

Prayer.

O Good father and geuer of all good-
nes, god almighty, we poore selys
wormes of the earth, labour and take
paines, dig and delue, till and plowe,
plant and sowe, and can do no moze.
But thou only mayest & wilt geue the
encrease in due time Therefore moolte
best, yea, onely good father and God,
vouchsafe (through thy diuine prouis-
dece) to preserue & kepe al the frutes of
the earth, and suffre þ same to grow &
encrease to a perfect grauth although
we ar not worthy of it, but for thy na-
mes sake to þ intent we may vse the to

M.ii.

our necessitie

An ordinary.

Bom. iii necessite and sustinaunce with than
Gen. vi. bes geuinge and alwayes to thy gloriy
and. iii.

So be it.

A generall confession.

O Lord God almighty, father of mercy
and God of all confort, we the poore
creatures resort vnto þ, knowledging
and confessyng our selues before thy
gloriosus maiestie, that we all are gre-
uous sinners and can of our selues do
nothinge but sinne. For all our yma-
ginacions, intentes and thoughtes are
enclined and disposed vnto euell from

Osee xiiii.
ii. Cor. ii.
Phil. ii.
Gen. iii.
Ephe. ii.
Psa. lii.
Joh. xv.
Ez. ixiii.
Jer. xiiii.

our youth vp. Our dampnacion com-
meth of oure selues, we our selues are
not able to thinke a good thought It is
thou onely that doest worke in vs, both
the wil and the dede. We are but earth
and naturally the chldren of wrath .

We of our selues are but vaine , yea
lighter then vanitie it selfe. We can do
nothing without the, ther is not one of
vs whole , we are all vncleane and all
oure righteousnes is but as a filthys
cloth. We haue no more power to doe
good of our selues, then a man of Inde
hat h power to chaunge his skynne, or
the leopard hir spots . Now according
to this

to praye

to this euel & corrupt inclinaciō of our
nature so haue we lyued in thought
word & dede. We haue sinned, we haue
offended, we haue gone back frō thy law
and haue not harkened vnto thy word.
Dant. 13
We haue not loued the(o lord our god)
with all our hart, with al our soule, w
all our strength, & with all our power.
We haue ben soze trāsgressours of thy
comaunderemētes, we haue not put our
whole trust & confidence only in the.
We haue in our troubles & nedē , not
sought for helpe only in the. We haue
not called onle vpon thy name, but w
false confidence with vaine supersticō
and vnlaufull othes, haue we blasphemē
thy name . We haue prayed and
made intercession vnto stocke & stones
and made the creatures our aduocates
and mediatours contrary to thy word
We haue reposēd our truff & affiaunce
in our owne dedes & in such workes as
haue bene devised by mens fantasies
besides the scriptures. We haue wan-
dered on vaine pilgrimages offryng vp
money, candels and tapers to ymages
and relikes, with such like supersticō.
We haue bene slowthfull in our busi-

nes.

An ordenary

nes. We haue not ben feruent and diligēt in doing of our duetie. Specially on such dayes as be appoīted for þ preaching of thy worde, we haue not pleyed our selues wholy to learne it, nor occupied our time in prayer and giveng of thankes vnto the. And as touchinge the loue that we ought to haue vnto al men & womē for thy sake, we haue not ben ernest in at al times. We haue not loued our neigbor as our selues. We haue not done as we wold be done unto. We haue ben vngentle, vnpacient vncurteous, froward, angry & displeased, we haue rejoyced in our neyghbours hurt, & bene sozy of his wel fare. We haue bene led with false doctrine and errors from the way of thy truthe. We haue sinned with our fathers. We haue doni amiss. We haue dealte wic-kedly Therfore our most deare father w art in heauē soz as much as we haue blasphemed þ & not sought alway þ gloriy of thy name, graūt now þ frō hens forth thy name may be sanctified & hal-lowed in vs. Graunt now that thy king-dom may come & that in steade of sinn & errour, thou onely mayest regne i

to praye.

vs, graunt now þ our wyl may be con-
formable vnto thine, & þ in all aduersi-
tie, we may be hartely well content to
suffre þ will to be done in vs. Graunt
now that we be neuer destitute of our
dayly food, but that we may alwaye be
nourished with þ worde in our soules, &
haue such a cōpetent living in this life
as is necessary for our body. Graunt now
that we may euē from our hart rotes
forgiue one an other all maner of tres-
pas, as thou for Iesu Christes sake thy
son hast mercifullly forgenen vs. Graunt
now þ where as the world the deuell &
our swne flesh doth daily tēpt and pro-
uoke vs to sinne, we may thorow that
strēghth be able to resist all their tēpta-
cion. Graunt now þ thorow thy help &
grace we may be deliuered frō all euel,
from al daunger and p̄irrel of soule and
body frō all sinne, hel & damnaciō, from
all pride & envy, from al wrath & slouth
fulnes, from couetous vnmeasurable
and filthy liusing. Graunt nowe, that
from hense forth we may be cōfēt with
such fetherly prouision, as thou haſte
made for vs al ready, graunt now þ we
may be tēperate in eating & d̄rinking.

M.iii.

End

An ordenary

And of so honest and clenly conuersa-
tion, that we gſue no man occasion of
euel. Graunt now that in ſtead of our
old fayned works, we may be occupied
in ſuch frutes of thy holy ſpirit as that
word maketh menſo of. Graunt now
that according to the wholsome moni-
tion of thy blessed apostle Peter & of all
the scripture beside, we may be fayth-
ful, true & obedient vnto the king oure
ſouereigne lord & ſupreme head imme-
diatly vnder chrift. And not only vnto
all ſuche officers as be ſent of him, but
also vnto al ſuch wholsom lawes & in-
ſtuctions as by his auctoritie be made
for the trāquilite & welth of vs his ſub-
iectes. Graunt now that we al may en-
crease in the knowledge of þ, that our
youth may be brought vp in vertu, þ
chiſdren may obeye their fathers & mo-
thers, þ ſeruants may be true to their
masters, that landlords may be gentle
to their feinaunts, that husbandes may
be louing to their wiues, and wyues
lykewife to their husbandes, that men
may kepe their houſhold in the feare &
knowledge of the, þ ydle people may
be ſet to labour, and that all ſuch as be
poore

to praye.

poore in dede, may be wel and louingly prouided for, graunt that for the loue of the, we maye fedde the hungry, giue drinke to the thursty, clothe the naked, giue lodging to them that he harbour-lesse, burye the dead, visite them that be in prison, & helpe suche as be in sicknes. Finally graunt now most mercifull father that what soever thou forbiddest, we may forbear it, and what soever thou commandest, we maye euery one in his callynge persourme the same, and so continue in thy seruice till our liues end y all ourough tes, wordes and dedes, may redounde vnto the glory of the, nowe and euer.

more. Amen.

Thankes be geue to God, obedience vnto our prince, and loue to our neyghbours.

The oracion of Job in his most greeuous aduersitie and losse of goodes.

Job i.

Naked cam I oute of my mothers wombe, and naked shall I turne agayne. The Lord gaue, and the Lord hath taken away, as it hath pleased the Lord so is it done, now blessed be the name

An ordenary
name of the lord.

Praier in prosperitie.

Geue the thankes, O God almighty
which not only hast endued me with
the gifts of nature , as reason power &
strength, but also hast plentifullly ge-
uen me that substaunce of this wold.
I knowledge o lord þ these are thy gif-
tes , and confesse with holy S. James,
that there is no perfecte nor good gift,
but it cometh frō the(o father of light)
which geuest freely and castest no man
in the teth. I knowledge with the pro-
phet Agge, that gold is thine , & siluer
is thine , & to whom it pleaseith the, thou
geuest it to the godly, that thei may be
thy disposers and distributours therof,
and to the vngodely,to heape vp their
dampnaciō withal. Wherfor my mosse
mercifull God. I humbly besike & de-
sir the to frame in me with thy holye
spirit a faithful hart and ready hand to
distribut these thy good giftes accordig
to thy will and pleasure, þ I treasure
not vp here where theues may robbe
and mothes corrupt, but to treasure in
thy heauenly Kingdom, wherc neither
these maye steall , nor moth defile to
mine

to praye

mine owne comfort (whom of thy mer-
cy thou hast promised to reward ther-
fore) to the good example of the humble
and meke of thy congregacion , and to
the glorie of thy name . To whome
with thy sonne and holighoste, be al ho-
nour & prasse world without end. Amē

The maner of saying grace after the
doctrine of holy scripture.

Grace afore meate.

The eyes of all looke vnto the , O
lord, & thou geuest thē their food in
due season : Thou openest thine hande
& fillest euery living creature w thy
blessing O our father which art in. ec.

Grace afore meate.

I know (sayth the Apostle) and am
full certiffid in the lord Jesu, that ther
is nothing vncleane of it selfe, but vns-
to him y judgeth it to be vncleane, to
him it is vncleane. But if thy brother
be greued over thy meat, thē walkest
thou not now after charitie. Destroye
not with thy meat him, for who Christ
dyed. O our father which art in. ec.

Grace afore meate.

Let not oure treasure therfore be euel Rom. 14
spoken of . For the kingdome of God
is not

An ordenary

Is not meat and drinke, but rghtuousnes and peace, and soy in þ holy ghost.
Our father whiche art in. sc.

Grace afore meate.

L Cor. 8. Meate doth not further vs vnto God,
If we eate, we shal not therfore be the better: If we eat not, we shal not therfore be the worse . But take heede that this your libertie be not an occasion of falling to the weake.

Grace afore meate.

1 Ti. 5. Meate hath God created to be receaved with thankes, of thē whiche beleue and know the truthe. For euery creature of God is good and nothyng to be refused that is receaved with thankes geuing, for it is sanctified by the word of God and prayer.

Our father which art in heauen. sc.

Receue your meat without grudging,
Take heede ye never abuse the same,
Geue thankes to god for euery thyng,
And alway prayse his holy name:
Who so doth not is sore to blame,
No euell ensample se that ye gyue,
Thus dothe Gods word teache you
to lyue.

Wha

to praye.

What soever ye do in woerde or dede, Col. iii.
do all in the name of cur lorde Jesu
Christ, geuing of thankes vnto
God the father by hym.



Grace after meate.

T Hankes be vnto the, O lorde God
almighty(most deare father of hea-
uen)for geuing vs our food in due sea-
son, for opening thy mercifull hande,
and for sylling vs with thy plentifull
blessing. And we besech the, for thy sonnes
lase Jesu Christ, nat nely to pre-
serue vs alwaye from awaing of the
sams, but also to lend vs thy grace that
we

An ordenary

We may euer be thankfull vnto the
therfore. Amen.

Grace after meate.

Thankes be vnto the, O loze God al-
mighty(moost deare father of heauen)
for certifying vs by the blessed word, þ
all kinde of meates are cleane, and we
besech the lende vs thy grace, that we
may alway thankfully receave þ same
not only with out scrupulacion or scr-
upulositie of conscience, but also with-
out greusing or offendyng our bre-
thren. And so to walke in the waye of
Godly loue and charitie, that with our
meat we never destroy him, for whom
thy son Iesus christ died as well as for
vs.

Grace after meate.

Thākes be vnto the. O God almigh-
tie(moost deare father of heauē)for ope-
ning vnto vs thy blessed worde, which
is our treasure,our pearle, yea, & oure
riches, more precious then either gold
& precious stōne: And we beseeche the,
though corporall meate & drynke be no
part of thy kingdom, yet ordre thou vs
so in receyving the same, that we ne-
gēue v... on of slaunderinge the
word or offending the weake. Amen.

Grace

to praye

Grace after meate.

Thankes be vnto the, O lord God almighty(most deare father of heauen)

& laying vp our saluacion only in thy selfe, and not in any kynde of meate.

And we besech the, guyde vs so in the use therof, that we maye follow such thinges as make for peace, and wherby we ay edd̄ one an other. And never to geue v̄. ¶ neake any occasion of falling from. ¶ ȳ worde.

Grace after meate.

Thankes be vnto the O lord god almighty(most deare Father of heauen) for ordeynig thy creatures to be meat,

¶ for d̄ sustenancie vnto our bodies, and hast sanctified them by thy blessed word. ¶ We besech the make vs so to encrease in stedfastnes of thy Fayth, in perfecte knowlidge of thy truth, & in continuance of fervent prayer vnto the that to vs also they may be sanctified & holy, & that we may euer bothe thākefully receave them, & vertuously use the, to the good ensample of other Blessed s̄ he that exercis̄ el in these thynges. An-
suche to hart, sh̄rlye

AN ALMIGHTY TO PRAYE.

If he do these thinges he shalbe strong
in all for the light of the lorde leadeth
him. If ye know these thinges, blessed
are ye if ye do them.

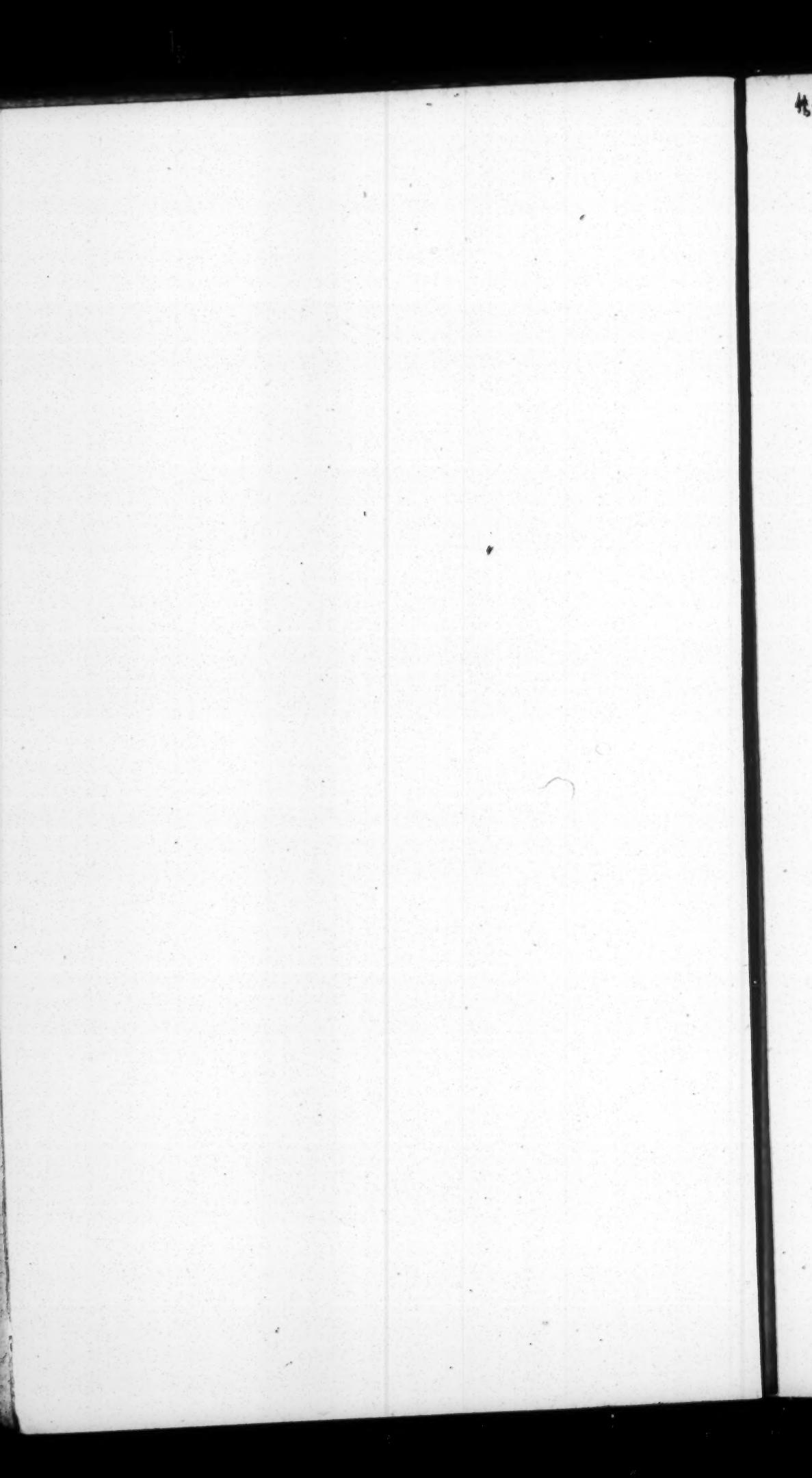
Luk. xii The seruaunt that knefneth hym
Jacob 4 Lordes wyl, and doth it not, shalbe
John. iii. beaten with many stripes. But hym that
falsylyteth the woage of Gods aypeteth
for ever.

John. x. These thynges were sente to the
intent that we shal knowe that Ies
sus Christ is the sonne of god, and that
we shalbowre him myght haue lyfe
everlastynge whiche the che
fess. vnes vouchsafe
to abyde unto al
them, that
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FINIS.

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